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Hendersonian testimony



*Park, on the Clyde near Glasgow.
The residence of John Henderson Esq.*

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THE
HENDERSONIAN TESTIMONY;

BEING

FIVE ESSAYS

BY WORKING MEN OF GLASGOW

ON

The Advantages of the Sabbath to the
Working Classes.

EDITED BY THE

REV. ANDREW THOMSON, B. A.,

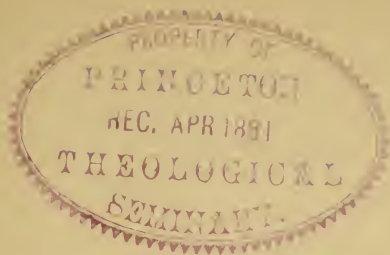
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TO JOHN HENDERSON, Esq. OF PARK,

THE TRUE FRIEND OF THE WORKING MAN,

BECAUSE THE

ENLIGHTENED AND DEVOTED DEFENDER OF THE

CHRISTIAN SABBATH,

THESE ESSAYS, THE PRODUCTION OF WORKING MEN,

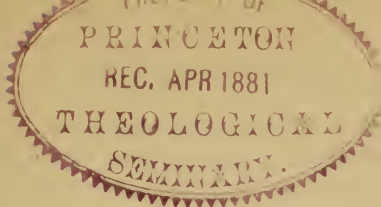
ARE RESPECTFULLY AND GRATEFULLY INSCRIBED

BY

THEIR AUTHORS.

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INTRODUCTORY ADDRESS

BY THE EDITOR.

WE have no intention to introduce these essays by another essay. They need no such artificial buttress. They are the honest manly sentiments of hard-working men on a matter which they justly feel to be of vital interest to themselves and their class, expressed in a manner which proves them to be men of reading and reflection, and not unfrequently with an unadorned eloquence and natural beauty that must always command respect, sometimes even admiration. With this knowledge of their origin, and estimate of their value, we may confidently trust them as bearing in themselves their best letter of commendation. We deem it a matter of justice to the authors to say, that, in discharging our office as Editor, we have confined ourselves almost entirely to the work of abbreviation, and even this has been sparingly indulged. The arguments, the illustrations, and with very insignificant exceptions, the words are entirely the authors' own; and in truth any greater interference on our part would have been equally presumptuous and unnecessary. It is with singular propriety that they have inscribed their volume to one whose name is so honourably

associated with effort in the Sabbath cause,—a name which seems destined to be written on that shining roll which bears the imperishable names of a THORNTON and a HOWARD.

Nothing has more forcibly struck us, in the progress of that great movement in defence of the Christian Sabbath of which the working men's prize essays form so peculiar and powerful an element, than the way in which the Divine Ruler of the universe, and Lord of the Sabbath, often makes the assaults of men against the truths and institutions of his word the means of bringing out those truths and institutions into greater prominence, and of greatly strengthening their line of defence. A familiar instance of this is to be found in the essay of Hume on miracles, which drew forth the masterly reply of Campbell of Aberdeen, and gave to the world a more full and distinct statement of the argument, and exhibition of its strength, than had ever previously been given. The same has happened in reference to some of the fundamental truths of Christianity, and is taking place at this very hour in regard to the Lord's day. The attempts to invade its sacredness that within the last few years have been made on so wide a scale, and to excuse the invasion by asserting its abolished or relaxed authority, have drawn forth a host of vigorous defenders. The whole question has been discussed anew. Every sophism has been answered, every subterfuge exposed. The Sabbath has been surrounded with a new blaze of evidence. The doubting have been confirmed, the faint-hearted emboldened. The enemies of the Sabbath, becoming conscious of their inability to maintain their ground

in the theological argument, satisfy themselves, for the most part, with the Parthian mode of warfare,—fling their feeble javelin and fly; while by those who have been led by recent controversy anew to examine its claims, it is beheld stable, solemn, and sublime, as that Sinai from whose hoary summits it was republished, and blissful as that Eden amid whose flowers and incense it was first given to man.

But while the modern agitation of the question has thus contributed to restore, in the minds of myriads, decaying impressions of the permanent authority of the Sabbath, we do not think that we exaggerate in asserting, that the testimony of the working men in the essays, of which those contained in this volume are a part, have literally added a new chapter to the illustration of the wisdom and benignity of this hallowed institute. The pressure of toil upon the industrial part of our population has given to their testimony all the intensity and earnestness of a dear-bought experience, while the modern facilities of printing have given a voice to that testimony which in other circumstances it could not have acquired. First was heard the touching testimony of that humble and honoured woman who wrote the “*Pearl of Days*,” then arose the manly voices of the printer of Ipswich, the shoemaker of St. Boswells, and the machinist of Dundee, and following them more than a thousand others, representing tens of thousands more from mine and field, from loom and anvil, from foundry and factory, from soldier’s barrack and sailor’s cabin, speaking their personal experience of the priceless blessings which the Sabbath brought them on its wings. What a rich store of fact and illus-

tration have these men accumulated in proof of the adaptation of the Sabbath to the necessities of our race! As affording, in addition to the nightly repose, a weekly rest for the labouring man, in which to recover his exhausted energies, as favourable to cleanliness and order, propitious to health, and tending to foster self-respect,—as affording to the families of our poorer classes the principal opportunities for cultivating the domestic affections, bringing together, in countless instances, sisters and brothers whom the stern demands of toil have separated during the week, and giving to thousands of labouring men the only opportunity of realizing the poet's dream, when

The lisping infant prattling on his knee,
Does a' his weary carking cares beguile,
An' makes him quite forget his labour and his toil,—

as providing a day in which his intellect shall be refreshed, instructed, and elevated, in which virtue shall acquire new strength, and be braced for new trials, and the whole man's spiritual being brought under the continuous influence of divine themes, shall receive the invigoration and impulse of a new life,—these are the points on which these essayists have shed a flood of illustration and evidence. And we cannot wonder that more than one of those who, by their means principally, have been led to see the divinely benignant adaptation of the Sabbath to man, have in consequence been brought to believe in the divinity of that religion of which it forms a part, and that multitudes have, in the same way, been prompted for ever to abandon the idea of its being a mere

Jewish institute. They have said with themselves—what though the Sabbath may have had peculiar relations to the Jews, this does not in the least interfere with its universal and perpetual relations to the race—I should rather conclude that that which has been demonstrated to be needed by all, and adapted to all, is intended for all, just as the sun may have special relations to our world, being appointed for signs and for seasons, but at the same time intended to shed warmth, and light, and joy, upon the whole radiant circle of the planetary worlds.

It is one thing, however, to have made good a case in the field of argument, or even in the court of conscience, and another thing to have succeeded in removing those practical abuses, or in effecting the restoration of those violated rights to which our argument has pointed. How long did slavery retain its victims in bonds when on the grounds alike of scripture, humanity, and justice, its high-handed wickedness had been demonstrated! And so with the cause of the Sabbath. While the first step to success is establishing its claims on the ground alike of divine authority and enlarged and benevolent views of man's varied and complicated interests, still we are persuaded that the already existing abuses of its sanctity and rest are only to be removed, and even its ultimate obliteration prevented, by a long continued and well compacted popular resistance to abounding selfishness and insidious tyranny. And as it is evident that the enlightened and religious working classes are destined to bear no second part in the struggle, we shall be forgiven if we employ the few remaining pages of this intro-

ductory paper in suggesting some hints for their guidance.

1. We must beware of allowing the question to be narrowed, as if it were one in which the men of bodily labour and handicraft alone had a direct and vital interest. The Sabbath comes burdened with blessings to the door of the working man, but we have failed to see it in the real majesty and magnitude of its claims, until we have recognised it as meeting necessities wide as the human race. "It was made for MAN," and is scarcely less the benefactor of the employer than of the employed. Think of the barrister among the complicated cases which tax his perspicacity and strain his subtlety to the utmost,—or of the merchant amid all the perplexing anxieties of modern commercial competition, when even a change in the aspect of the clouds may seriously derange his plans, and make those "rich argosies" on whose return he had calculated, a worse than profitless adventure,—and of the statesman seeking in vain to reconcile contending interests, to sway opposing factions, to control popular currents, and find his way through the tangled web of foreign diplomacy, and apart altogether from those higher blessings which the Sabbath lays at their feet, what a boon does it confer upon them in calling them to a solemn pause on the return of every seventh day, and opening wide to them its gates of mercy, afford a soothing calm for the overtasked intellect and the fevered brain. The testimony of Wilberforce assures us that but for the Sabbath, patriotism even in his case would have been in danger of degenerating into the spirit of faction

or ambition; and it was his deliberate judgment, that had the Sabbath been honoured by the leading statesmen and politicians of his age, the spring of some of the finest intellects would not have been broken, some of the choicest spirits would have been saved from the maniac's cell, nor would the humane and noble-minded Romilly have fallen into a suicide's grave.

2. And if it be thus necessary to guard against unduly narrowing the argument, it is still more necessary to beware of lowering it. It was a noble achievement for the working-men of our country to have demonstrated, as they have done by such an array of evidence, the harmony of the Sabbath-law with human nature and human necessity. But still, if we would successfully vindicate our Sabbath-rest from further encroachment, our grand security is in fencing it round by a divine command, and holding it to be not merely a salutary but a sacred thing, not simply beneficial but inviolable. The conscience of the nation yet quails before a divine command, and he who has the Bible on his side, in a great social contest, is stronger, in truth, than if he were surrounded by armed hosts. Moral power, in a land in which public opinion is the ultimate arbiter of all controversies and the supreme legislator in all practical changes, is the best security of final triumph. Besides, if our defence of the Sabbath be based on mere expediency or humanity, a thousand plausible excuses are certain to be urged for partial relaxation and temporary concession, and the heavenly boon shall thus pass from our hands by little and little. Our security lies in intrenching ourselves behind a

divine prohibition, in cherishing and circulating the conviction that the Sabbath has not been placed by heaven among the marketable commodities, that not one of its golden moments can either be sold or bartered without sacrilege and crime, and that this divine patrimony, like Naboth's little vineyard, cannot be yielded to the bribes or the threatenings of heartless cupidity or vindictive oppression.

3. But perhaps the influence from which the cause of the Sabbath has most danger to apprehend, is that which is put forth in so many insidious forms by our mock philanthropists. They wish the working man to have the Sabbath to himself, by all means, but then it must be spent by him in railway-trains, in casinos and pleasure-gardens. It is gratifying to observe how completely the respected authors of the accompanying essays have seen through the hollow device, but still it is dressed up in so many plausible shapes that its real selfishness and utter delusiveness needs to be again and again exposed. First, it is natural to ask how those persons are so very free in disposing of what is not their own. Their professed kindness would seem much more disinterested were they only a tenth part as liberal with what is theirs to bestow, and costs them something in order to bestow it. Again, would not their zeal for the comfort of the labourer appear less pretended, were it more impartial? How strangely oblivious they are of the fact, that if bodily pleasures are to be provided on Sabbath for working men, others must labour to provide them; and that if *you* travel, the railway servant must toil, and become in truth, for your indulgence, a very slave. And how is the artisan insulted by all this assumed hu-

manity that never looks above his mere animal recreation? Is he to be toiled all the six days of the week almost as a beast of burden, and on the seventh to exchange bodily toil for mere bodily recreation? Hath not the working man thought and affection? Is not his noblest capacity, his first duty, his highest privilege, that of intercourse with God? Is he not immortal, even as his master? Does not his Creator and Father on this day bid him stand erect in all the majesty of manhood, in all the humility of worship, and, casting from him all the badges of labour, become fully awake to all his higher aspirations and destinies? But these men would virtually shut him out from all this, and in the very act of doing so call their mockery humanity.

But, in truth, even the plea of animal enjoyment is utterly baseless and delusive. In a country like this, it is impossible for the Sabbath to cease to be regarded and upheld as a divine institution, and yet to be retained as a holiday. The first period of high commercial prosperity, when pressing and profitable orders came crowding in from foreign markets, would begin a system that would gradually bribe the pleasure-hunters into the factory and the workshop, and the barriers of the Sabbath once broken down would never be restored. Then the working man, whose necessity or avarice had consented to the bargain, would discover when it was too late, that he had "sold his birth-right for a mess of pottage," and would "find no place for change of mind in his master, though he sought it carefully with tears." And then where would be the intelligence of our working men? Where the social order of the kingdom, the

stability of its great institutions, the permanence of its throne? Ignorance would be followed by irreligion, and irreligion by anarchy, ruin, and despair. "The history of our country and of our working men would resemble that of Samson. It would be a tragedy in three acts. The first act would be the working man, like Samson, resting in the lap of sensual pleasure. The second would present him grinding at the wheel, and treading his monotonous round of work, work, work, amid intellectual darkness and moral night. And when once this was the case—might not the third act of the gloomy tragedy be expected soon to follow, and the working man be seen seizing the pillars of the social edifice, and involving himself and his oppressors in a common ruin?"*

4. It would be a serious mistake, however, to suppose that the Sabbath is only to be preserved in this country by the circulation of argument, and the creation and concentration of a great moral influence on its side. We wish to impress it on the minds of our working men, that one of the surest means of its perpetuation and transmission is the maintenance of its authority and benignant influence in our own family circle. It is here, in truth, above all, that the Sabbath is to be lost or won. Let the artisans of Scotland and England "command their families, and their children after them," and train them to hallow the Sabbath still more from love than from fear, and they may bid defiance to all those unfriendly influ-

* Address by the author at the Distribution of Prizes to the Working Men in Exeter Hall, Dec. 27, 1848. Working Men's Charter for January, 1849.

ences that seem now gathering and darkening around it. But in doing this, one aim must be steadily and anxiously kept in view,—that namely of making our children feel the Sabbath to be not so much a system of restraint as a provision of kindness. It is not to be denied that some parents have erred in this respect, and by the imposition of a double round of tasks and the repression of every sound of childish gladness, have surrounded it with a gloom and repulsiveness utterly alien from its true spirit. It has been made to appear in some families like a dark prison-house, instead of a quiet enclosure whose fence was not iron bars, but a hedge intermingling with itself the fragrant rose and clustering vine, as if on that day the curse of labour was suspended, and Eden yet threw open her shining gates to the fallen. We would not dispense with the catechism on that day, nor would we relax any needful restraints, but we would make the tasks light, we would be far busier with the heart than with the memory, and maintain our Sabbath order and decorum by means of wisely varied and suitable occupation, rather than by direct command. While remembering that our Sabbath is the same as was given in Eden, and in all its moral requirements the same as was promulgated from Sinai, we should remember also that *our* Sabbath has become enriched and brightened as no Jewish Sabbath ever was or could be, with associations of a Redeemer's triumph, an accomplished redemption, and joyful anticipations of a glorious heaven. On this day which the Lord has made we are especially "to be glad and rejoice," and our children should be made to share in our holy jubilee. Why may not

the younger children, for example, be interested and instructed by means of rude pictures of sacred subjects? Why should not our Scottish families be edified and cheered, and the buoyant spirits of our children find fit utterance with our own in that hymn-singing which is so wisely and profitably practised in the pious households of our English Methodists? How many Sabbath evenings of thrilling enjoyment might the reading of Bunyan's Pilgrim afford to our family-circles? With how many delightful works of Christian biography and missionary enterprize is the modern press teeming for our use? And then, what a boundless store of hallowed interest and enjoyment is there in the pages of God's own revelation read aloud and commented on by an affectionate father? In short, we are anxious that the children of our Christian families, when they are withdrawn from the playground, should be made to feel that they are only withdrawn in order that they may be introduced to a higher class of enjoyments, and would like to have it secured that, in the anticipation of their Sabbaths, when their parent shall have time to unbend to the prattlers at his knee, and to speak to the rising branches of his family of heavenly themes, they shall be brought to feel that they are looking forward to the happiest day in all the seven. We are persuaded, both from observation and experience, that this is practicable, and who can calculate the importance of it when, in future days, the members of our households are scattered over the world, and can look back upon the Sabbath evenings of their early home as the sunniest spots in life, when human affection became hallowed by devotion, and

their joy was almost too sacred for utterance, and separated from us by half the globe they still bless God that they were born in a land of Sabbaths?

We are persuaded that these hints, addressed in the spirit of a most respectful affection to those working men who have committed themselves with willing and earnest heart to the defence and preservation of the Sabbath-day, will be received by them in the same spirit in which they have been written. Esteemed brethren, is it not a worthy cause which you have so energetically espoused? You are defending that which has proved itself "the mound and bulwark" of our religion,—the guardian of domestic affection and family happiness. At this moment it stands as the chief barrier between you and grinding bondage; and the question whether the Sabbath shall be preserved in this country, really involves in it the other question whether you and your children shall be freemen or slaves. Oh! remember that this inestimable institution may be far more easily retained by you than recovered; and that, as in the dykes of Holland, a few hands and timely vigilance could keep out the inundation, the strength of millions could not roll back the flood after it has broken in.

What encouragements you have to persevere! The resistance began with a few, and now the cause is assuming the majesty and might of a great national movement. The nobility of our land, its intelligence, its patriotism, are joining hand in hand with its artisans and labourers, and discerning in the Sabbath alike the shield of the poor man and the buttress of the throne.

God is on your side. But remember that God

works by means; and that, in the preservation of his Sabbath to Britain, he has plainly signified his purpose to work by you. The constitution of your country affords you liberty of speech,—your own intelligence and virtue secure that you shall not speak unheard. Speak out, then, with firm voice and fearless heart, and thus “serve your own generation by the will of God.”

In the world's broad field of battle,
In the bivouac of life,
Be not like dumb, driven cattle!
Be a hero in the strife!

Trust no future, howe'er pleasant!
Let the dead Past bury its dead!
Act,—act in the living Present!
Heart within, and God o'erhead.

Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footsteps on the sands of time;

Footprints, that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwreck'd brother,
Seeing shall take heart again.

Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labour and to wait.*

A. T.

* Longfellow's ‘Voices of the Night.’

Traces on the Sands of Time :

OR,

A N E S S A Y

ON

**THE TEMPORAL ADVANTAGES OF THE SABBATH
TO THE LABOURING CLASSES,**

AND THE

**CONSEQUENT IMPORTANCE OF PRESERVING ITS REST FROM
ALL THE ENCROACHMENTS OF UNNECESSARY LABOUR.**

BY WILLIAM STEWART, JUN.,

WAREHOUSEMAN, ANNFIELD POTTERY, GLASGOW.

“THE SABBATH WAS MADE FOR MAN.”

TRACES ON THE SANDS OF TIME.

EVER encircled by besieging wants, man is in no small degree a creature of circumstances. Urged on by necessity's imperative decree, he is impelled by day, and oft by night, to sustain a monotonous application to the irksome and fatiguing tasks of usefulness. Indomitable perseverance is essential to the ceaseless struggle. A lengthened pause would be fatal to his precarious and contingent state of being; and involve him in irreparable loss, and temporal ruin. Life is one long, truceless conflict, full of labour, pain, and weariness; yet reckoned of sufficient importance, and so desirable, as to suggest and justify the use of every available means to prolong the contest, and ward off to the utmost verge of procrastination's delay, the final blow, which, while it would decide the unequal struggle in favour of his legion-foes, would provide for conquered but immortal man a peaceful, friendly shelter, "where the wicked cease to trouble, and the weary are at rest."

In the natural order of things, labour is the heritage and portion of the sons of men. Sinecures are "few and far between," and form exceptions to the rule. Comparatively, only a small number are born above the necessity or condition of arduous toil. The great mass being by birthright the heirs only of a life-long course of enervating work, which, without amelioration or improvement, they transmit to their progeny as their sole bequest; from age to age, the irrevocable penalty of original transgression is inflicted, and still we "eat our bread with the sweat of the brow."

Such is the general experience of man, in all countries, and at all times; and were his prospects limited to the dark and circumscribed visions of time, his pleasures to the mocking echoes of terrestrial bliss, and his hopes to the cheating mirage of this world's "waste howling wilderness," amidst so much to damp, discourage, and appal, he would indeed be of all creatures the most miserable. But it is not so; even the hardships of his lot may be rendered not only tolerable, but tributary to his comfort, and the cause of his weariness be transmuted to a source of delight. Exhaustion and fatigue may supervene effort, but they bless by supplying a keener relish for the nectar of the antidote, and make more welcome and delicious that "rest which to the labouring man is sweet." That antidote is found in the Sabbath, whose beneficent and considerate provisions are de-

signed and fitted to promote the highest interests of man, by dignifying his nature, blessing his being, and exalting him in the scale of physical, intellectual, and moral existence.

The observance of the Sabbath is a subject of the deepest importance to all classes and conditions of men; but it especially commends itself to the working classes, as the well-appointed medium of incalculable and peculiar advantages, which, whether regarded in their relation to mind or to matter,—to the life which now is, or to the life which is to come,—is alike deserving the reverence of our understanding and the homage of our affections.

From “early dawn to dewy eve,” during the other six days of the week, the working man plies the busy but monotonous drudgeries of his avocation, with scarcely such a lengthened interval as admits of even a hurried visit to his home, or, while there, partaking of the frugal but delicious repast, to which he is welcomed by an affectionate wife and doating children.

From Monday morning till Saturday night he is entangled in the meshes of the complicated and corroding anxieties and cares of his condition, but is cheered up and supported under and amidst them all, by the pleasing expectation of a day’s respite, when his weary frame may rest and his toils awhile be over. To him the Sabbath is indispensable;—he could not do without it. On that blessed day—

which he regards as the patrimony legitimately due to the relation in which he stands to the common Father of all—he breathes the air of freedom, of which on other days he is virtually deprived by the duties of a pining servitude, only rendered tolerable by the certainty of an approaching and early season of halcyon repose. And when that season of repose—the Sabbath—comes, in its exalted and exalting immunities, he rises from the low, grovelling, and materializing pursuits of his secular calling, to a higher, holier, purer region and relationship than the world possesses; and in the consciousness of his better destiny, and his contemplations on it, he offers the sacrifice of a devoutly grateful heart to Him whose compassionate concern has provided the Sabbath for man, and, with feelings of unutterable exultation, he exclaims—“This is the day that the Lord has made, we will be glad and rejoice in it.”

“The world is full of toil;
It bids the traveller roam:
It binds the labourer to the soil,
The student to his home.
The beasts of burden sigh,
O’erloaded and oppress’d,
The Sabbath lifts its banner high,
And gives the weary rest.”

In accordance with the avowed and understood object of this Essay, and without intending the slightest

disparagement of what we are bound to esteem its higher claims, we intend to give special prominence to a few of the principal *Temporal Advantages of the Sabbath to the Working Classes*,—whom we, as fellow-heirs of toil, most respectfully and earnestly invite to a dispassionate and deliberate investigation of a subject, which, to them—to us—is of surpassing importance.

Let it not be said that this is a subject suitable only for divines. We freely admit that it is a suitable theme for them, and one which merits the closest study and most zealous advocacy of their highest powers; and to their incomparably superior abilities we would gladly, and with the utmost confidence, leave the support of the cause, were it not for a firm conviction that the class to which we belong is practically as well, if not better, qualified to appreciate the value of the Sabbath as a day of rest, in its relation to the physical necessities of our nature. We are therefore within the limits of the strictest propriety, in examining the merits of a topic which is theoretically and practically “both theirs and ours.”

Fellow-workmen! bend your thoughts to the consideration of the advantages of the Sabbath in respect of its *sanatorial properties*. The whole of the members of the medical profession, although proverbially known to differ in many things, in their opinion on this interesting,—deeply interesting—question are

agreed; and unanimously declare the value of the Sabbath in its restoring and preserving influences. Before a committee of the House of Commons it was stated by an eminent physician, Dr. Farr, that men who observe the Sabbath day enjoy better health than others; and the statement was based no less on obvious physical principles than on an extensive professional experience.

Artisans of all grades are liable (in common with others) to the various diseases incident to our nature, but it will not be a difficult matter to show that, in addition to their ordinary liability, they are also subject to many other disorders, that are, in some way or another, superinduced by certain circumstances in their secular condition. A number of causes present themselves at once to the reflecting mind as tending to injure the health of the industrious workman. It frequently happens that he is necessitated to pursue his avocation in an atmosphere much higher than is safe or suitable for health, and yet it cannot be avoided. It is indispensable for particular kinds of manufactures that the apartments where they are carried on should be pervaded by air heated to a very high temperature, to all the inconveniences and debilitating effects of which, the operative is, of necessity, exposed. We have known workmen carrying on their exhausting operations in an atmosphere occasionally as high as 120 degrees, and not less on an average than 90. Such an expo-

sure naturally induces disease; and not only weakens the powers of resistance to its inroads, but also paralyzes the powers of restoration. A healthful tone of body cannot long be preserved under such unfavourable circumstances; and although the consequences may not be always immediately observable, yet disease in its incipient state insidiously progresses, the eye loses its lustre, the cheek its rosy hue; and pallid languor, and blanched dejection supersede the elasticity and sprightliness of a well-conditioned frame of mind and healthy vigour of body.

But in many cases the evils of an overheated atmosphere are aggravated by the converse—a frequent and sudden transition to the cold and comfortless frigidity of a cheerless home. And will it be deemed astonishing that persons spending the day in the enervating torrid zone of a factory or workshop, and removing to the freezing arctic regions of a damp, dark habitation, are often attacked by wasting sickness and disease? or can it be thought strange that the disorders which attack them, prove fatal to such an alarming extent as they do?

In other cases that also abound, there exist similar deteriorating tendencies, arising from an excessive humidity of atmosphere, predisposing to various distressing maladies, and seriously prejudicing the general health. The want of proper ventilation occasioning an insufficient supply of pure and wholesome air is also a fruitful source of numerous varie

ties of disease. Nothing is more unfavourable to health than an atmosphere exhausted of its oxygen and loaded with carbon, which is always the case in crowded workshops and factories, where the supply of fresh air is inadequate for the number of persons employed in the apartments, and, consequently, insufficient to sustain a protracted healthy action of the lungs. Sometimes in the absence of such causes as we have named, others as dangerous in their operation are found to exist, and produce effects equally unsuited to the maintenance of a sound state of health; as, for instance, in the case of such occupations as are of a sedentary nature,—the want of exercise, and the confinement to one position, and that in many trades a very irksome one, forming a painfully frequent source of sickness, disease, and death.

Workmen are frequently exposed to the deleterious effects of the most noxious vapours and particles of baneful and offensive matter which, rising from the materials in course of manufacture, are inhaled with the air, and reaching the lungs, speedily sap the foundations of the best and strongest constitutions, and predispose to pulmonary and numerous other chronic affections. It is often the case that to all the blighting tendencies of the different occupations of the poor is superadded a scanty supply of the necessaries of life, rendering the liability to swift and fatal disease proportionally great.

Thus, every department of industrial application is pervaded, less or more, by the elements of predisposition to disease. All are not equally exposed: some are much more dangerously situated than others;—but all, without exception of class, are susceptible of the injurious impressions on the physical condition of the body that are the concomitants of labour and energetic application.

The Sabbath is invaluable in its benign and healing influences. It sweetly soothes the anxious breast, kindly gives the weary rest, and affords a suitable opportunity for the invalid's use of such medicinal preparations as are intended to invigorate the frame without causing any interruption to his daily toil. But the Sabbath is even more valuable in the cessation from all manner of work, and the consequent rest which it provides, than in the favour it affords to other means of healing. It exhilarates the spirits, recruits the strength, renews the energies and repairs the waste and wear of the week, restoring to a state of equilibrium, and admirably regulating all the various functions of the frame, and thus promoting the important purposes of health and wellbeing. Who that has ever been tired with his toil—who that has ever been sick with anxiety—who that has ever obeyed the command “six days shalt thou labour,” but has experienced the priceless blessing of the Sabbath, and felt that “time works wonders?”

Sanatorial reform is the topic of the day among all classes. Various propositions have been from time to time submitted, with the view of meeting the existing and imperative necessities; but in none of these has the observance of the Sabbath had its proper place. Could the people but be got to believe in the virtues that flow from its due and dutiful observance, cleanliness would be better attended to, disease and death would be checked in their depopulating career, and health, vivacity, and cheerfulness would be much more generally enjoyed. Cleanliness is indispensable to the wellbeing of the body, especially in the case of all such as are, by severe exertion and the nature of their employment during the week, subject to the inconveniences of an impeded and deranged state of the functions of respiration and exhalation. The Sabbath is favourable to the cultivation of an attention to the duties of cleanliness, by affording a regularly recurring opportunity for the ablutions requisite for the maintenance of a healthy condition of the cutaneous surface; and is also valuable in removing the body from the evil influences that are generated in the crowded and often ill-ventilated apartments (where manual labour is carried on), by the animal effluvia, excessive heat, pestilent vapours, and a variety of other deteriorating causes. It follows, therefore, that wherever the Sabbath is observed as it ought to be, as a day of rest, it exercises a purifying influence, the blessed

fruits of which are health of body and temporal comfort.

Observe further the importance of the Sabbath as it promotes the interests of *Longevity*.

Life is a blessing prized by all, and overrated by none. Its value is known intuitively. The untutored savage stung by the venomous snake, quickly applies the healing herb, with the medicinal properties of which he may have accidentally become acquainted, and lives unscathed; while the civilized patient commands the attendance of the physician, and willingly, to live, submits to the regimen he prescribes. "Skin for skin, yea all that a man hath will he give for his life." If life in itself be such a valuable blessing, whatever tends to its preservation deserves our best attention; but it is frequently the case that the treasures of science and art are exhausted to supply the means of making it invulnerable, and to kindle in the human breast a vestal fire that neither time nor death will ever extinguish, while the plainest and most obvious principles of nature, adapted to the end, are practically and systematically disregarded and contemned.

Men are vainly looking for miracles, and ceaselessly enquiring, "Who will show us any good?" They are courting the sword and rejecting the extended sceptre that bids them live. They hope to enrich the lore of *Materia Medica* by the discovery of some long-forgotten or undiscovered elixir of life,

but the object of their search is not to be found in marvels or in miracles ; correctives are important in their proper place, but prevention, we hold, is better than cure ; and therefore it is even more important to ascertain what may prevent evil than to discover what may cure it.

A piece of mechanism, though constructed on the most scientific principles, and of the best materials, would be found inadequate to a very lengthened operation without constant attention ; and, even under the most favourable circumstances, would soon need to undergo the necessary repairs required by the action it had sustained ; and if such would be the case with a material machine, how much more liable to injury may we suppose the delicate and fragile human frame to be ! No model of skilful design can compare with the body of man in the fineness of its innumerable and complicated details, and in the nicety with which its different functions are harmoniously adjusted in their various relations, so that instead of surprise being excited that our nature is subject to injurious impressions from the external circumstances and surrounding vicissitudes to which it is exposed, it is rather matter of deep astonishment that with all its auxiliaries and appliances it wears so well as it does.

“ Our life contains a thousand springs,
And dies if one be gone ;

Strange that a harp of thousand strings
Should keep in tune so long."

It is unnecessary here to pause to inquire whether the condition of toil represents a blessing or a curse? It may suffice to admit that a certain amount of exercise is essentially necessary for the wellbeing of the body; and that consequently, were the physical energies exerted only in the measure of the healthful exercise, their application would be of incalculable advantage; the whole of the functions of animal life being improved and preserved by the regular alternation of rest and labour, repose and toil. But such a state of things does not exist, and never can exist, where labour is the means of livelihood, and the source of income. It is not in such circumstances a beneficial exercise, tending to the comfort of the body and the lengthening of life, but it is an excess of application that not only weakens and enfeebles the system but actually shortens the brief and brittle thread of life.

The comparative effects of seasonable and moderate exercise, and excessive toil, as they affect the vital principles of animal existence, are sufficiently well known to supersede either a lengthened or critical examination of their *modus operandi*.

The baneful and blighting pressures of severe and accustomed toil may be, and often are, gradual and imperceptible, silent but insidious. They may

slowly, yet they do certainly prepare for and conduct to the regions of premature mortality, many who, but for the circumstances of their condition, might long have benefited with their presence and usefulness "the land of the living."

The effect of excessive exertion in shortening life is clearly apparent, not only in the subjects of human physiology, but also in the nature of animal life, subject to the same general and fundamental laws and principles as the nature of man. As, for instance, in the case of beasts of burden. It is a well known fact that the horse lives a longer or shorter time according to the kind and amount of work he has to perform, and the fatigue he undergoes. "A horse in a stage running only 5 miles at a time, and then resting for a few hours, will last at least four times longer than another horse of equal power which runs 10 miles at a time."* A lady's palfrey also will outlive by many years a horse constantly employed in the harness, even admitting that every possible care is observed towards the one as well as the other,—the difference of the one from the other being ascribed solely to the difference in their respective occupations.—The ass might be named as also furnishing evidence of the impairing tendencies of over-exertion, living in its natural state of untamed and unoppressed wildness, a much longer time

* Chambers' 'Information for the People.'

than it is known to do under the inflictions and fatigues of its domesticated condition. But it most seriously concerns us to look at the matter in its daily bearing on our state and interests; and we therefore summon attention to the facts that abide in the circle of our own observation, and are to a certain extent corroborated by a deeply impressed personal experience.

Considerable attention has been bestowed on this subject by some of the most eminent French statisticians, whose observations have been principally made on the masses of busy, densely-populated, but Sabbathless Paris; and therefore may be fairly taken as a correct representation of the same subject in all other similar circumstances.

“An interesting paper, published by M. Benoiston de Chateauneuf, entitled ‘On the Duration of Life in the Rich and the Poor,’ corroborates these views. The author has made, on the one hand, an abstract of the deaths of 1,600 persons of the highest rank, among whom are 157 sovereigns and princes; on the other hand, he has taken from the civil registers of Paris the deaths of 2,000 persons in the 12th arrondissement, which contains a population of workmen of all kinds—ragmen, sweepers, delvers, day-labourers, &c.—a class subjected to pain, anxiety, and hard labour. Out of these materials he has constructed a Table showing the percentage of mortality among the two classes at different ages; and

has added a column indicating the percentage among the middle classes. He found that between 25 and 30 the deaths, per cent., were, among the rich, 0; among the common class, 1·41; among the poor, 2·22;—from 50 to 55, among the rich, 1·81; among the common class, 2·68; among the poor, 2·58;—from 75 to 80, among the rich, 8·09; among the common class, 10·32; among the poor, 14·59. At this last age the column showing the deaths among the poor stops for want of materials; they had all died off.”* “The same conclusion is indicated by contrasting the annual mortality shown by the annual average of deaths among the middle classes in England who have insured their lives with the Equitable Society, and the average (annual) among the negro slaves; among the former it was only 1 in 81·5, from 1800 to 1820; whereas it has been calculated that one negro slave dies annually out of 5 or 6.”†

The proportion in which the poorer and labouring portions of society suffer the afflictions of sickness and mortality, in comparison with the affluent and middle classes, is thus strikingly exhibited; and is further confirmed by the testimony of another French author, M. Villerne, who has ascertained that the deaths in some poor arrondissements are just double

* Chambers' 'Information for the People.'

† Ibid.

what they are in the rich. He states that, taking the whole of the French population, human life is protracted $12\frac{1}{2}$ years among the wealthy beyond its duration among the poor.

A distinguished member of the British senate,* in speaking of the working people, in the House of Commons, some time since, submitted the following startling statements: "What," he asked, "was the physical condition of these unfortunate people thus collected together? Was it a satisfactory one? He would not go into any lengthened details; but let him simply ask the House to remember what had been shown to be the comparative duration of life in Manchester, for instance, and in the county of Wilts, an agricultural district. In Wiltshire the average duration of life was thirty-three years; in Manchester it was only seventeen. He did not mean to say that this difference in the duration of human life sprung solely or mainly from the nature of factory labour; but it clearly must arise from the circumstances taken all together, under which that labour was carried on in the great towns. Now, it could not be doubted that the evils of the physical condition were calculated to grow worse in every succeeding generation. A people whose life was reduced to one-half of the usual average of the labouring class by no accident, no sudden disaster, no

* C. Buller, Esq., M. P.

chance epidemic, but by the constant action of circumstances unfavourable to health and longevity, were not likely to propagate a vigorous and healthy race."

From the evidence here adduced it must appear obvious, that the disparity between the agricultural and manufacturing classes of labourers is occasioned, to a very considerable extent, by the difference in the amount of labour performed,—the deteriorating influences of the laborious toils of the latter being greatly increased by the unfavourable circumstances with which, in all manufacturing districts they are invariably, if not necessarily, associated. The same authority, in the Speech already quoted, says:—"Then with regard to agricultural labourers, they certainly were not generally overworked. In other respects they had much to complain of. They were too often ill-paid, ill-fed, ill-clothed, ill-lodged; but Nature herself, the vicissitudes of night and day, prevented a general excess of out-door labour. As for the hard work in the harvest, who would complain if the long hours of labour in the factory prevailed only during two or three weeks of the year, when absolute necessity, arising from natural causes, required them, and if the labourer were stimulated to a brief occasional exertion by high pay, generous food, and the custom of the country, which made harvest a period of festivity as well as of labour in common."

On these grounds it is an easy matter to account

for the striking difference between the two classes specified,—the one having all the advantages of pure air, temperate climate, equable atmosphere, variety of motion, and only a modicum of labour sufficient to supply the exercise necessary for the well-being of the body, and the prolongation of life. The other being subject to all the pestilent evils of impure and noxious exhalations, tropical climate, variable temperature, monotonous application, and such a pressure of work as grinds the body to the earth, impairs the health, and shortens the life, of the unfortunate and overwrought victims of manufacturing occupations.

At the risk of being thought tedious, we will here quote another credible and respectable authority upon the same subject. Lord Ashley, the indefatigable and untiring friend of the working classes, thus expresses himself: “The ages above forty are seldom found in this employment (Factory labour). Now, during the great turn-out in 1831, from forty-two mills, in Mosely, Ashton, and in other places in Lancashire, out of 1,665 persons who joined in that turn-out, there were, between forty-five and fifty years of age, only 51. In 1832, it appeared, by certain returns from mills in Harpur and Lanark, that, out of 1,600 persons, there were, above the age of forty-five, only 10 individuals. In 1839, the returns from certain mills in Stockport and Manchester, showed that the number of hands employed

in these mills was 22,094. Now, of all that immense multitude, how many does the House think were above the age of forty-five years? Why, only 143 persons; and of these 16 were retained by special favour, and one was doing boy's work." "I hold in my hand," continued the Noble Lord, "a letter from a person who went down to Bolton to make returns for me, in which he states, 'I have just seen fifty reduced spinners, two are more than fifty years of age, the rest will not average forty years of age. One man, T. E., worked for sixteen years at Mr. O.'s mill; he is forty-three years of age; he has frequently applied for work, but is invariably answered, he is too old.' In the year 1833 a letter was addressed to me by Mr. Ashworth, a very considerable mill-owner in Lancashire, which contains the following curious passage: 'You will next very naturally inquire about the old men, who are said to die, or become unfit to work, when they attain forty years of age, or soon after.' Mark the phrase—*old man*, at forty years of age. The same evils exist in France and other countries where the manufacturing system prevails. Dr. Villermé says: 'There are few cities where one meets with old people employed in manufactories, it is found to be more economical to pay younger men, though at a higher rate.' The same acute observer having enlarged on the evils of the Factory work, adds: 'In examining men from twenty to twenty-one years of

age, I found them physically unfit for the military service, in proportion as they came from the working classes of the factory (*classe ouvrière de la fabrique*) at Amiens. 100 fit men required 193 conscripts from the middling class; 100 fit men required 343 conscripts from the working class.' Now, let this condition of things be contrasted with the condition of agricultural life; and let us see how much longer is the duration of the working powers in that class of labour. In June, 1841, on an estate in Worcestershire, out of forty-two agricultural labourers, there were, over forty-five years of age, 20. Out of twenty-five on one in Lincolnshire, 11 exceeded forty years of age. At a place in Wales, out of thirty-three labourers, 12 exceeded the age of forty, and 7 were above sixty. At another estate in Lincolnshire, out of sixty-two labourers, 32 exceeded forty-two years of age. At one in Scotland, out of sixty labourers, 27 were over forty years of age. Again, in England, out of thirty-nine labourers, 29 exceeded forty years of age. On an estate in the Isle of Wight, out of eighteen labourers, there were found 10 exceeding forty years of age. On another, out of seventeen, 7 were above forty years of age. On another farm, out of fifteen labourers, 6 were over forty years of age; and on an aggregate of farms in the neighbourhood, there were thirty labourers, every one of them exceeding forty years of age! So that the total shows that of 341 labour-

ers, 180 were above forty years of age. Contrast the condition of these people with that of a multitude of 22,000, of whom only 143 were above the age of forty-five. There is yet another instance. On an estate in Dorset, in 1844, out of 427 labourers, 118 are above forty-five years of age. And these men may go on much longer; for I can appeal to honourable gentlemen on both sides of the House, whether they have not known agricultural labourers, at the ages of fifty, sixty, and seventy years, still capable of working, and of earning wages.”*

We have been minute, perhaps to a degree of prolixity, in endeavouring to establish by the most incontestable evidence the proposition, that excessive exertion abridges the duration of human life. And who that has considered the facts adduced, as well as the concurring testimony of all the members of the medical profession,—who that has even in a cursory manner observed the characteristics of severe exertion, as identified with the sweating sons of commerce,—who that himself has exhausted all his strength at some description of manual labour, and sought at night’s approach the balmy solace of “Nature’s sweet restorer,”—who but has been convinced,—convinced alike by observation and a premonition in his own experience, that the necessary consequence of undue exertion, even in the pursuit of the means of life, is

* Lord Ashley.

a swift and fearful retribution in the destruction of that which we are striving to attain?

As we turn from the gloomy picture we have been studying with saddened feelings, we are led to the contemplation of the Sabbath in its life-prolonging aspect;—and we feel all the more competent to appreciate its merciful and beneficent arrangements, on account of the pernicious tendencies and mischievous influences from which it is able and proposes to preserve us. It is generally admitted that labour, in the measure to which it is pursued in this and all other manufacturing countries, diminishes life about 50 per cent. The mean average duration of life is 35 years; but of this calculation we must remember one of the principal features, affecting the result of the whole, is the disproportionate mortality among infants and children of very tender years. Probably the mean average duration of life, in persons who arrive at maturity, is about 45 years. It has already been shown that the average duration of life, in the manufacturing population of Manchester, is 17 years: this, it will be observed, is rather less than the half of the mean average of life in the aggregate. Let us examine this subject a little more minutely, as important interests are involved in it, and much of the value of the Sabbath is felt in its relation to this department of our inquiry.

Assuming the accuracy of the hypothesis that 45 years represent the average duration of life in those

who arrive at man's estate, and that excessive toil and its concomitant evils abridge life, in the working classes, to even the extent of a third, which is rather under than over the truth, then the working man, on arriving at the age of 30, has undergone the fatigues and carried the burden of 45 years; but of this 30 years, it has further to be considered that a considerable proportion of them, say also a third, the first ten years, spent in the freedom and recreation of infancy and childhood, are exempt from the mischievous causes of the decline that is induced in after years, leaving only twenty years of actual application; twenty years, however, that represent the labour and physical effects of 35:—the diminution of life being in the proportion of 4 to 5; so that the Sabbaths of 20 years, if desecrated by the same occupations as those that befit the other six days of the week, would at the same ratio shorten the life rather more than two years, *or fully a fifteenth of the entire period of human existence.*

One of the most serious evils induced by over-exertion, and one that tends to multiply the number of the slain to such an extent as to merit special remark, is the loss of appetite for food, and the creation of an appetite for spirituous liquors or other stimulants. That this is a common feeling among a large majority of the working classes is a fact that is well known;—the nature of their employment, in many cases, induces “an intolerable thirst; they can

drink, but not eat." Mr. Robertson, a celebrated surgeon in Manchester, in a published Essay, says: "I regard it as a misfortune for an operative to be obliged to labour for so long hours at an exhausting occupation, and often in an impure atmosphere. *I consider this circumstance as one of the chief causes of the astounding inebriety of our population.*"

With such appalling facts before us, can we for a moment doubt the divinity of the mission of the Sabbath? What does it contemplate in regard to the temporal condition of man? It contemplates the restoration of his strength, the improvement of his health, the increase of his comfort, and the lengthening of his life. It is a bulwark against oppression,—a check upon the evils that create the "intolerable thirst,"—a succedaneum for all pernicious stimulants,—and, in a word, it is the simplest, cheapest, and best means for the amelioration of the condition of the working classes, and their elevation to a higher degree of social comfort, general intelligence, and honoured longevity.

The late Mr. Wilberforce was accustomed to express his profound sense of the divine goodness, in the appointment of the Sabbath as a day of repose. "I have often heard him assert," says one who was favoured with his intimate acquaintance, "that he never could have sustained the labour and stretch of mind required in his early political life, if it had not been for the rest of the Sabbath; and that he could

name several of his contemporaries in the vortex of political cares, whose minds had actually given way under the stress of intellectual labour, so as to bring on a premature death, or the still worse and more dreadful catastrophe of insanity and suicide, who, humanly speakingly, might have been preserved in health, if they would but have conscientiously observed the Sabbath."

Sir Matthew Hale was also remarkable for his observance of the Sabbath, esteeming it conducive to the temporal, as well as to the spiritual welfare of man, and we doubt not that similar testimony in favour of the beneficent and life-prolonging properties of the Sabbath, would be found mingled with sincere expressions of the highest gratitude, in the lives of the humble but exemplary workmen, were their history as fully and as frequently recorded. It need not be inferred, from the absence of such documentary evidence representing the appreciation of the Sabbath by the lower classes, that they are either unconscious of, or insensible to, its paramount importance. If they speak not, it is not because they do not feel. No, the Sabbath is experienced to be a common benefaction, and it is valued by none more highly than by those whose hands minister to their own necessities; and who respect and obey the command which inculcates the remembrance of the Sabbath, in the keeping of which, with the other commands, is great reward.

Having thus, we trust, satisfactorily shown, that “length of days are in her right hand,” we will now endeavour to prove that “in her left the Sabbath holds riches and honour;” that so far from the rest of the Sabbath being followed by the penalty of indolence and idleness, men are actually bettered in their circumstances by it,—that, instead of impoverishing, “it maketh rich and addeth no sorrow.”

Labour is the labourer’s trading commodity, and rises or falls in marketable value according to the extent of the demand and the corresponding measure of supply. A variety of circumstances have, within the last century, induced a gradual impoverishing depreciation in the value of manual labour in this country. The great excess of labourers who have attached themselves to the manufacturing interests, the introduction of machinery, and the consequent economising of time and labour, as well as the advance and proficiency of other countries, in the staple manufactures of which as a nation we long enjoyed an unrivalled monopoly, together with other causes, have originated an almost ruinous spirit of competition, that in an unworthy ambition to maintain supremacy of empire to which priority of occupation is thought to have constituted a prescriptive right, has compromised the comfort of the working classes by an undue and inordinate reduction in the price allowed for their labour, until wages, in all the departments of manual industry, are far below a

remunerative figure, rendering it indispensable for the purposes of even a meagre livelihood, to overtax the strength, and compress into the unexpansive moments of every hour the measure of effort that should be assigned to twice the length of time. Every nerve is strained and every energy overtasked to preserve the precarious means of existence, which the maximum of exertion is barely sufficient to retain. Still, however, the income derived from the six days' work is proportionate to the necessities of seven. Admitting that the remuneration of labour is so far depreciated as to be adequate only to afford the means of a scanty sustenance, yet the wants of the Sabbath are calculated in the weekly income, and provided for in the same degree as the other six days of the week. But what would be the effect, in a pecuniary point of view, of dragging the Sabbath into the vortex of secular engagements and duties? Would we fare better in any temporal good than we do? Would we be better fed, better clothed, better lodged, or better conditioned than we are? The following considerations may assist the unprejudiced and candid mind to a solution of the problem.

Assuming that a week of seven days would produce a day's work more than a week of six days; one of two evils must necessarily follow the adoption of the long week system, either the number of workers at present required to produce a supply equal to the demand would be reduced to the extent of a

seventh of the entire class, thus throwing a great many out of employment altogether, and for ever; or else, by keeping the whole in full operation, the market would soon be glutted with a constantly accumulating over-stock, until the supply would so far exceed the demand as to cause stagnation and a partial if not a general suspension of business,—a state of matters that would only find its level and improvement in a “tremendous reduction” in the price of every kind of manufacture,—as goods that are not needed are never bought unless at a great sacrifice, so that while the consumer might reap a temporary advantage, both the manufacturer and the workman would sustain severe and irreparable loss. But we take exception to the theory propounded by some, that a seven days’ week would produce seven days’ work. Such a thing has never been demonstrated,—we have no evidence to support it, but abundant proofs in opposition. Nature uniformly refuses to sanction such a flagrant violation of its first and fundamental principles; and so far from being profitable, it is always found that the Sabbath is a bad bargain as a matter of merchandise, and a ruinous speculation as a subject of investment.

Experience proves that physical exhaustion depresses the mind, and induces a sluggish and mechanical frame of mental feeling, inimical to the cheerful and satisfactory discharge of the tasks

and duties of life. But the rest of the Sabbath infuses new strength into the languishing system, and lends fresh vigour to the clogged and drooping spirits, and fits at once the body and the mind, through its invigorating influences, for a greater amount of active service than they would otherwise be capable of. In support of this statement we are prepared to lead proof, and proceed to call our witnesses. A high and respectable authority, already cited (Hon. C. Buller), in the House of Commons a few years since, stated as follows:—"There was one curious fact which had been mentioned in private by an honourable gentleman, who, by the way, voted against him. It was a fact connected with factories in Scotland; and it was so well worthy of attention, in its bearing upon the question before them, that he felt it necessary to refer to it. The statement to which he referred was, that for the first fortnight after a period of rest and relaxation, the operatives in those factories produced ten per cent. more than at any other period of their employment." Here then is a strong and striking proof of the utility of the Sabbath, and the profitableness of its rest. Mr. Swan, Superintendent of Machinery to the South-Eastern and Continental Steam-Packet Company, (than whom none have had a better opportunity of examining the subject in all the relations and interests it involves,) in a Memorandum on the Sunday sailing of the steam-packets, thus avers, "I beg to express my deep con-

viction that a greater amount of active service could be performed if the ships' crews could be insured their Sabbath's rest, than ever will be realized by the best possible arrangement without it; and this increased amount of service would be performed at least as efficiently, and certainly more heartily, than at present. This is just equivalent to saying, that eight boats could accomplish as much work in six days as a greater number could in seven; and that is what I mean to affirm. By not systematically depriving men of the rest which the human constitution as peremptorily requires as the law of God demands, you would be so much better served, that it would be equivalent to getting another boat upon the station. *By exacting seven days' labour you get less than six days' work !*"

Here is an important statement,—a statement that should never be forgotten,—a fact that challenges contradiction; hear it ye who haste to be rich, and let its warning voice admonish your cupidity; hear it ye *Millionaires*, whose coffers are replenished with the profits of overwrought bone and sinew, of health destroyed, and life impaired; hear it, and as ye list let your egregious folly in the secular appropriation of the Sabbath be rebuked. "*By exacting seven days' labour you get less than six days' work.*"

Further amplification here would be supererogation. We only ask, what is the gain of Sabbath work? Wherein do the working classes profit by

it? It has been demonstrated that to all classes it involves a positive and serious loss; but the loss to the working class is greater than that sustained by all the others. Without gaining any thing, they lose every thing,—time, wages, work, comfort, health, life, all, all are forfeited. By working on the Sabbath day, according to calculations already made, the life of the working man would be shortened at least a fifteenth, while the brief sojourn of his pilgrimage here would be embittered by the cankering and corroding curse of ill health, penury, and complicated wrongs.

As it is, of the working-classes the words of Hood may well be used, as apposite and expressive; for they

“ Work, work, work,
From weary chime to chime;
Work, work, work,
As prisoners work for crime.”

But bad as their condition is, it would doubtless be rendered tenfold worse, were it not for the Sabbath, which is upreared as a mighty bulwark to withstand the unrighteous exaction of oppressive servitude.

It is a common but egregious error to suppose that the amount of work performed bears an exact proportion to the period of time it occupies. Nothing can be farther from the truth than this; but it is doubtless to such an idea that the circumstance

may be ascribed, that in all the continental and indeed European countries in which manufactures are carried on to any great extent, the workmen are even much more grievously oppressed and overwrought than we are in this country, while so far from the results being proportionally in their favour, they are quite the reverse;—they with long hours are losers,—we with short hours are gainers. “The manufacturers of Great Britain surpass in extent and variety those of any other country; and, from the superior character of its machinery, the economising of time, and the refined skill of its workmen, the manufactures are generally produced at a lower rate and of better quality than in countries more favourably situated with regard to the production of raw materials.”*

It is of importance that the fact be remembered, that while thus, as a nation, we surpass in our manufactures, both as to extent, variety, and quality, every other manufacturing country, the hours of labour are less protracted here than in any other operative community,—a circumstance that clearly shows the inutility, even in a pecuniary point of view, of exacting an undue measure of exertion from those who are the producers.

The following details may be interesting, and will serve to illustrate and confirm the foregoing re-

* Chambers’ ‘Information for the People.’

marks:—In the United States of America, factory labourers work 78 hours a week, or 13 hours a day. In France, they work 72 to 84 hours a week, or from 12 to 14 hours a day. In Prussia, 72 to 90 hours a week, or from 12 to 15 hours a day. In Switzerland, 78 to 84 hours a week, or from 13 to 14 hours a day. In Austria, 72 to 80 hours a week, or from 12 to 13 hours 20 minutes a day. In Saxony, 72 hours a week, or 12 hours a day. In Baden, 84 hours a week, or 14 hours a day. In Bonn, 94 hours a week, or 15 hours 40 minutes a day. And in England, they work 69 hours a week, or 11 hours 30 minutes a day,—being no less than 16 per cent. less than the time employed, in the same kind of labour, in any of the continental or transatlantic manufacturing countries.

From these facts it will appear evident that rest produces a fitness for active and arduous duties, that amply compensates for the interruption occasioned by a periodical and regularly recurring season in which labour is suspended.

Remark again the beneficial influence of the Sabbath in favour of the temporal comfort of the working portions of the community, in its support of all the principles *of a sound morality*.

Will it be said by any that this has nothing to do with the matter? We reply, it has every thing to do with it. It is the Alpha and the Omega of the whole system of social happiness and temporal well-

being. The immortal Burke, who could fully estimate the positive and relative value of whatever could improve the condition of the people, declared "that religion is the basis of civil society, and the source of all good and of all comfort." This sentiment has been attested by the concurring evidence of all classes and of all ages. Immorality and a state of physical wellbeing are invariably found in the inverse ratio. Wherever morality is at a discount, temporal good will be found proportionally low, whilst the outward and material improves under the fostering and friendly guardianship of an enlightened and ennobling morality. So that whatever tends to consolidate the principles of virtue and religion, in doing so tends also to strengthen the foundation of "all good and of all comfort." Freedom is an essential element in the prosperity and happiness of any nation. Bondage, oppression, and tyranny, and the distinctions they imply, are inimical to every thing that is noble, great, and good, and prevent that spirit of mutual confidence and generous feeling which it is equally the interest of sovereign and subject, employer and employed, to promote. The serfdom of Russia has engendered in the masses of its teeming population a spirit of pusillanimity and crouching servility, that so generally obtains as to form a striking feature in the national character,—strengthening the iron rule of the Autocrat, and fixing him more firmly on the detested

throne of despotism, whilst it rivets the fetters and perpetuates the ignominious vassalage of his abject serfs.

Liberty encourages and rewards an enlightened pursuit of whatever is calculated to increase the treasures of knowledge, enlarge the dominion of science, improve the skill of art, and ameliorate the condition of our species; so that labour, when directed by an expanding judgment, is always followed by a certain if not an adequate reward. Genius is no prerogative of rank; no heir-loom of nobility. It is not necessarily allied to the scions of wealth. It descends not hereditarily from sire to son as titles or estates. It is sometimes, and indeed not unfrequently, found in the keeping of those who own no other heritage; but who, though poor, with such a gift are peerless. To this fostering care which is exercised over the interests of the humble but deserving artisans, may be ascribed the promotion and elevation to the highest dignities and circles of men, who, under different and less favourable circumstances, would have continued in the shade of their native obscurity unknown and unappreciated. But to the British nation has been reserved the high and dignified prerogative to exhibit, on the most extensive scale, to a wondering and admiring world, the safety, success, and expediency of affording every possible patronage to the skill, ingenuity, and industry of its working classes. "Knowledge is

power;" and the more we know, the better are we fitted for wielding the influence which we possess for the accomplishment of the purposes of wisdom and humanity. We repudiate the sentiment that the pleasures of literature are suited only to the middle or upper classes, and above the legitimate sphere of those more humbly but not less honourably born. We deprecate the thought of exciting the slightest feeling of jealousy or rancour in the minds of the respective classes that society is naturally and properly composed of. None of the remarks we have made have been made with such an unworthy design. We only wish to incite the lower orders to the pursuit of the greatest possible amount of excellence and happiness attainable by them and by all. It is too often found that mean though honest employments are associated with low and vitiated habits and practices,—that humble but necessary avocations are followed by ignorant and degraded characters. But it is not unavoidably so. The meanest may excel, and the humblest be honoured and honourable. It is not the nature of a man's occupation that degrades him; but, if degraded, it is by himself that his disgrace is insured.

Dr. Ritchie, the predecessor of Dr. Chalmers in the Divinity Chair in Edinburgh, was accustomed to say, "That a man's calling, if honest, however lowly, never disgraced him; and that if he were a chimney-sweep, he would always regard it as his

duty and privilege to attain the foremost place in his business."

A proper attention to the claims of temperance is also greatly conducive to the well-being of the operative population of our manufacturing and commercial districts. Sottish and grovelling propensities declare aggressive warfare against every principle of social and physical comfort. Temperance tranquilizes the mind, preserves the body, and increases the income of the working man; so that it is good and profitable for the attainment of every desirable and useful purpose.

Freedom of speech is another grand element in the social condition, which confers dignity and honour on the poor as well as on the rich. We do not mean by the term freedom, licentiousness; but wish to be understood as defining the inalienable right of all to give expression to their sentiments in a creditable and dignified manner, "none daring to make them afraid."

In no other country is the voice of public opinion regarded with so much respect as in our own; nor is there any other power equally potent with that which we exert in the freedom of expression. It is the province of intellect, well-disciplined intellect, to sway an influence superior to that which physical force could ever boast;—not by menaces and threats, —not by vituperation and vindictive declamation,—not by discontent and clamour,—but by the firm,

respectful, and dispassionate tone in which we utter our sentiments and claim our rights.

The freedom of the Press is another constituent in the temporal and social happiness of the people, in which the working classes participate to a great extent. That there are licentious and demoralizing books and papers which pander to the vitiated taste of the gross, the sensual and illiterate, whose very existence is an abuse of the blessing that we laud, we are bound to admit, and make the admission with regret; but the tendencies of the great majority of the works that daily issue from the teeming Press, are favourable to the elevation of the diligent, self-taught students of the mystic lore of literature. The Press possesses an all but omnipotent energy in this country; and, in the adaptation to the comprehension and circumstances of the lowest grades of society, of its multifarious productions—books, tracts, newspapers, &c.—it has done more for the general improvement of the realm than any other human institution. It is not so everywhere. In America—that land of anomalies, inconsistencies, and paradoxes—an editor cannot, dare not, urge the adoption of any measure, however beneficial, if it endanger private interests, without provoking the inflictions of Lynch-law retributions. In Russia, Prussia, France, Italy, Belgium, Switzerland, Poland, Sweden, &c., the Press is subject to all the annoyances and obstructions of an abominated *espionage*,

and is so trammelled and gagged under a rigorous and tyrannical *regime*, as to be only a tool in the hands of those who wield the power of governing.

But of all the sources of political and social advantage few, if any, surpass the code of British law. This dispenses even-handed justice to all, without respect of persons, and secures to the British subject the priceless privileges of a constitution which, with all its defects—and we freely concede the existence of numerous defects—is great, glorious, and free. That law, in perfect harmony with the liberty it confers, interposes to prevent an undue exaction of human strength; and, when the voice of reason, humanity, and religion is disregarded and contemned, it thunders forth its veto, and vindicates the rights and protects the interests of the industrious poor.

We could easily enlarge, but the limits of this Essay forbid. Suffice it to say, that the Sabbath exercises a direct, powerful, and salutary influence over the entire empire of morality, and lends its succour and defence to all the enlightened institutions which profess to minister to the bettering of the masses. In proof of this we present a contrast, and invite you to place in juxtaposition with the civil and ecclesiastical, political and religious liberties and blessings of our own fatherland, the state of social depravation and mental debasement in other lands, where the Sabbath is not observed, either as a day of rest or for religious purposes. Look at France, with

its proud infidelity; at Spain, with its gross superstition; at Portugal, with its stolid indifference; at Italy, with its bigotry; at Switzerland, with its intolerance; at Russia, with its despotism. Look at these countries, and at others that might be named were it necessary to pursue the inquiry further,—look at these, and study their inglorious and suffering condition, not forgetting that by their own perversity they have rejected all the benefits of the Sabbath, temporal and spiritual. Mark the contrast, and you will not pause ere subscribing to the sentiment which we unhesitatingly express, that to the Sabbath we are indebted to a great extent for the temporal advantages of all classes of society, and for the support and vindication of whatsoever things are pure, lovely, and of good report.

The rule of equity which renders “unto God the things that are God’s,” and “unto man the things that are man’s,” is recognised and enforced by the Sabbath, whose claims are themselves based on the strictest morality; and, consequently, possess in their rectitude a guarantee for the certainty of the benefits which it is fitted to confer.

The Bishop of Oxford, in his place in the House of Lords, in speaking lately on the West Indian interest, gave expression to sentiments honourable to the hallowed name of Wilberforce. Some of his remarks may appositely be given here, and are as follow:—“I believe free labour is cheaper than slave

labour. I believe that Providence has so ordered things that what is wrong cannot be really profitable. But what is the measure of profit? Is it the greatest amount of money got in the shortest given time, by the least given amount of labour? If that is the true value of profit, we ought not to hold up as crimes the acts of the pirate and the robber, who by piracy and robbery make themselves suddenly rich. But in the long run God sets his hand against wrong doing,—not by such a suspension of ordinary laws as would make 6 hours of a free-man produce as much as 18 of the tasked slave,—but by filling the heart with such terrors as those felt by the rich Cuba planter, who trembles, knowing that his wealth of to-day may be lost in an outbreak of his slaves to-morrow,—by breaking down all the fabric of morality, peace, and happiness, which alone make life dear and wealth worth having.”

Let us ask if it be morally right to observe the Sabbath? If it be admitted that such is the case, then it must be a good and profitable thing, even in an economical and pecuniary point of view, to avail ourselves of its healing and restoring properties. If its observance involve a moral wrong, then it must be gainless and unprofitable, and should be abandoned at once and for ever to the toils and secular purposes of the other days.

What then is the conclusion of the whole matter? Fellow-bondsmen in the yoke of toil, judge ye. Does

the Sabbath destroy health? No, it preserves it. Does the Sabbath abridge life? No, it prolongs it. Does the Sabbath diminish temporal comforts? No, it increases them. Does the Sabbath oppose the principles of morality? No, it promotes them. Then we call upon you by every thing sacred and solemn,—we implore you by every thing dear and important,—we invoke you by every thing hallowed and holy, to resist the base and sacrilegious attempt that is now agitating the body politic to obliterate the line of demarcation that distinguishes the Sabbath from the other days of the week.

Never were you called upon to undertake the defence of a more important interest,—an interest which you are honoured by defending; but one in the behalf of which your honoured sires endured the rigours of a tyrannical persecution, and for its sake “they counted not their lives dear unto them.” In the reign of James the First, a book was published by that monarch, and widely circulated, describing the different games and amusing pastimes that should properly succeed the services of the sanctuary on the Sabbath. The Puritans withstood the principles therein set forth; and, in consequence, became the objects of severe and unrelenting persecution,—but continued unmoved notwithstanding, faithfully resisting every thing that seemed to menace that day which they regarded with reverence. We are bound by every conceivable motive to pre-

serve inviolate the sacred trust committed to us. To the unflinching steadfastness of our forefathers we are undoubtedly indebted for the exemption from worldly cares and toils which distinguishes the Scottish Sabbath. We are bound in honour to transmit it as free from mutilation to our posterity as it was when we received it from our ancestry. Let us be on our guard lest we be deceived and ensnared. The question now is, as of old, not whether we are to have a Sabbath or no, but whether the Sabbath is to be regarded as a day of salutary rest and cessation from toil, or as a day of pastime and pleasure?

Such an unhallowed prostitution of the Sabbath, as that implied in the latter, we fearlessly declare a wicked and flagrant departure from the simplicity of its design, and more calculated to injure the temporal and spiritual condition of the working people, than even the erasure of its hours from the cycles of time altogether. No Sabbath at all would be preferable to such a misnamed and misapplied day.

The pseudo-friends of the people and humanity, professing the utmost regard for their wellbeing, have endeavoured to excite their sympathy and enlist their suffrages in support of the bold, the presumptuous endeavour to abrogate the Sabbath, to blot it from the page of time, and rob the world of the blessed breathings of that balm which comforts and restores the jaded, weary, toil-enduring mortal.

It has been alleged that the working-men are themselves in favour of such an alteration. We deny it; they are better taught than to trample in scorn on a boon, precious as the breath of life, and priceless as the beams of hope.

Men and brethren! you have in former times triumphantly withstood the aggressor's usurpation; and, when your civil and political liberties have been infringed, you have successfully defended them. A better gift is now at stake. You have its disposal at your own command. No man can wrest it from you, if you are faithful to its preservation. "Hold fast that which is good;" with all else part, but relinquish not the Sabbath. Whatever else you might possess, without it you would be poor indeed.

We appeal to you as husbands, fathers, patriots, and citizens. We appeal to you in every relation of life in behalf of the Sabbath;—in the behalf of yourselves, hearken to the voice of our common nature,—listen to the pleadings of humanity,—obey the command of Him of whom the whole family in heaven and earth is named, and "Remember the Sabbath."

The Weekly Jubilee:

OR,

THE TEMPORAL ADVANTAGES OF THE SABBATH.

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“THE SABBATH WAS MADE FOR MAN.”

THE WEEKLY JUBILEE.

THE subject of the present inquiry is, *The Temporal Advantages of the Sabbath, considered in relation to the Working-classes.* This inquiry is important. It is so in its own nature; and its importance is increased by the fact that it has been somewhat neglected. By all who believe the Christian revelation, the efficacy and excellence of the Sabbath as a religious institution cannot be doubted. They perceive and rejoice in its *spiritual* advantages. Yet to us it appears that even they frequently under-rate, or rather partially neglect, the *temporal* advantages which the Sabbath confers. Yet these advantages are at once numerous and important. Enquiry will teach us that the Sabbath is a blessing and a boon to man in his temporal condition; the benevolence of God in its institution will become apparent; we shall find evidence in the Sabbath institution that "he knows our frame and remembers we are dust;" and the observant mind will perceive the truth written in characters so large and legible

that he who runs may read, "The Sabbath was made for man."

What is the Sabbath? One day in seven, divinely appointed, as a season in which to rest from labour and engage in the worship of God. Regarding this as a correct definition, we shall show what influence such a day exerts on the health, social condition, and present happiness of mankind.

First,—Consider the advantages of a weekly rest from labour. It is but necessary to glance at the condition of mankind, to appreciate these. When Adam fell, the ground was cursed for his sake, and he was told, that "in the sweat of his face he should eat bread." That curse still clings to the earth, and that sentence remains unrepealed. To the masses, arduous toil is a condition of existence. But the benevolent Creator has graciously appointed a day, on which the labourer rests from all his works as God did from his. The Sabbath is a weekly jubilee; an abrogation or suspension of the primal curse for the seventh part of man's existence.

Then the wearied labourer enjoys repose,—the toiled artisan recruits his exhausted strength,—the servant is free from his master, and, in a restricted sense, is the "Lord's free-man." With no weekly rest, the labourer's lot would be cheerless. Had he no regular cessation from toil, his life would be only a bitter monotony of labour. It would be like a steep and toilsome ascent with no resting-place,—like a

long lane without a winding; himself like a traveller exposed to a sultry sun, with no hiding-place from the heat,—like a mariner in a tempest, with no harbour of refuge; he would be chained to his task, like the galley-slave to his oar, or like Axion condemned to turn for ever the weary wheel. But the weekly rest relieves the monotony of labour,—and by giving the workman release from toil, it infuses new vigour into his system, puts fresh blood into his veins, and

“Makes the faint one strong again.”

To the sons of toil the Sabbath rest is like “the shadow of a great rock in a weary land.”

Ye who in pain have longed for ease,—ye who in distress have sighed for relief,—ye who in desertion or bereavement have wished for a friend; all your conceptions of the desired objects are applicable to the Sabbath rest, in the blessings it brings to the toiling masses of humankind.

1. One great advantage of a weekly rest from labour is the beneficial influence it exerts on health.

The man, or the nation, that observes the weekly rest, will (when other things are equal) be more healthy and long-lived than the man or nation that neglects it. This is a well ascertained fact. With no Sabbath, the constant and exhausting labours of the workman would soon undermine his constitution,—by the pressure of incessant muscular exertion his

frame would become debilitated and enfeebled, premature old age would be the consequence, and the approach of death itself would be accelerated.

It is a law of our physical constitution that rest must succeed exertion. This organic law cannot be broken with impunity. It is self-evident that constant labour is opposed to the fundamental laws of our being, and for this reason God has given us

“Tired nature’s sweet restorer, balmy sleep.”

By sleep, the body, wearied by labour, is refreshed and revived, and its members enabled to resume their wonted functions. No sane man questions the necessity of rest in sleep; and it is an irresistible proof of the advantages of the Sabbath, that it is shown that a weekly rest is equally necessary and as truly beneficial. “Man,” says Dr. Gardner Spring, “can no more labour a series of years without the Sabbath, than he can labour a series of days without nocturnal repose.” “The measure of weekly rest is as wisely determined by the Author of our physical constitution as is the measure of our diurnal rest.” The highest medical authorities have attested the truth of this view. Hundreds of competent judges have testified the benign influence which a weekly rest exerts upon health. “If there is one divine institution which unites in it the welfare of man’s body with that of his soul, and which is an evidence of the great Creator’s care over our bodies as well as

our spirits, it is the command to rest on the Sabbath." Such is the testimony of a talented writer, and universal experience proves this witness to be true. A celebrated physician, in giving evidence on this subject, declared that "men of every class, who are occupied six days in the week, would in the course of life be gainers, by abstaining from labour on the seventh."

Rev. A. Thomson remarks, "Let man be deprived of the Sabbath, and health decays ere he has passed through early manhood." Judge Blackstone says, "It," the weekly rest, "enables the industrious workman to pursue his occupation with health and cheerfulness in the ensuing week." It is credibly declared by many that the reason why numerous men of genius have died early, is that in their multiplied mental labours, they neglected the weekly rest. It is said of Weber the great composer, that he was so conscious of the injurious effects of his incessant toil, that he exclaimed, "Oh that I were a tailor, that I might have my Sunday holiday!"

To these testimonies may be added those of working men. They feel the benefits of a day of rest,—they have the "witness in themselves," and can give the testimony of their own experience to the advantages of the weekly rest. Doubtless there are hundreds of the labouring class, in delicate or feeble health, who are necessitated to labour for the "bread that perisheth," and are enabled to continue at their

employment, solely through the invigorating influence of the weekly rest. Let the Sabbath be denied to such, they will soon be altogether unfit to labour, and the consequences to themselves and their families will be painful and disastrous in the extreme. To such, the Sabbath is "like a stream of water in a dry place, a green spot in the desert, an oasis amid Arabian sands."

Such, then, are the benefits of the Sabbath in relation to health.

2. The Sabbath benefits the working man by rendering his labours more productive. It is an axiom in Political Economy, that "the greater the productiveness of labour, the better is it for the industrious person and all his neighbours." The weekly rest, then, benefits man by causing labour to be more productive. Now, at first sight this may appear paradoxical. It might be supposed that a man would produce more by working seven days than six, and that, if one-sixth be added to the working time, the amount produced will be proportionally greater. But competent authorities decide otherwise; and it appears that *ultimately* the workman would lose by Sabbath working. The plain reason of this appears to be—that since a feeble man cannot produce so much as a strong man, and the certain consequence of Sabbath labouring is the debilitation of the frame, six days' labour thus becomes as productive or more productive than seven. Sabbath labour thus be-

comes unprofitable,—worse than worthless. An excellent criterion for testing the truth of this, is found in the case of France. At the period of the great Revolution, the French rulers abolished the Sabbath, and instituted a decade, or tenth-day holiday, in its place :—a diminished production was the consequence. If such was the result when, instead of one day in seven, there was a rest every tenth day, the diminution of produced labour would be still greater, were the day of rest abolished altogether.—It is evident that physical constitutions are adapted for six days' work weekly, and that an infraction of this arrangement brings with it its own punishment in a diminished production.

How wonderfully, how admirably the Sabbath harmonizes with our physical constitution! We have seen how a day of rest ameliorates the condition of the workman, by giving him relaxation and repose; how it ministers to his comfort and happiness, by promoting his health; and now we discover that these benefits are not opposed by any disadvantages. We might have expected that these blessings would have cost him something,—that to purchase them, he must relinquish some other advantage. But the very reverse is the fact. The Sabbath not only gives him health and relaxation “without money and without price,” it also increases his gains. It is thus a double blessing;—like wisdom, it has “length of days in the one hand,” and “riches and honour in the other.”

Working on the Sabbath would add to the toil, but not to the profit. The workman is providing more effectually for his family by resting on the Sabbath, than he would be by working. Like the children of Israel who sought manna on the Sabbath and were disappointed, so he who goes to seek bread by working on the Sabbath will find none.

3. The Sabbath benefits the working man by enabling him to taste the pleasures of home, and cultivate the domestic and social affections. During the week, he has little opportunity for this. When the hours of labour and necessary repose are consumed, he has little time left for domestic enjoyment. Early in the morning he proceeds to his work,—if he comes home at all during the day, it is to partake of a hurried meal and be gone; in the evening, his exhausted frame needs repose. He retires to rest; again, he wakens, to begin his round of toil, which, when in employment, would be almost unvaried but for the Sabbath. On working days he is thus but little with his family,—it is only on the Sabbath he enjoys a day at home. And who that remembers all that is treasured up in the little word Home, will despise this as a trifling benefit!

“Hail, Sabbath! thee I hail, the poor man’s day.

On other days the man of toil is doom’d

To eat his joyless bread, lonely; the ground

Both seat and board; screen’d from the winter’s cold,

And summer’s heat, by neighbouring hedge or tree;

But on this day, embosom'd in his home,
He shares the frugal meal with those he loves;
With those he loves he shares the heartfelt joy
Of giving thanks to God."

Sometimes it is the case that the members of a family are separated during the week,—their respective places of employment being distant from one another; it is only on the day of rest, or on the evening preceding, that they meet and see each other in the face. They spend the Sabbath happily together, and again they sever for another week. Now, were these families deprived of the day of rest, you would rob them of some of their sweetest pleasures,—pleasures pure and innocent in their nature, and elevating in their tendency. Sound moralists earnestly deprecate the weakening of the family-tie, as this would infallibly lessen human happiness, and open a flood-gate of immorality. And when we consider that the Sabbath gives the workman an opportunity to taste the pleasures of "his own fireside,"—brings the scattered members of the family together,—causing the domestic affections to take root and flourish, and thus strengthening the bonds which unite families,—it will be readily admitted, that, in this respect, the day of rest confers important advantages on the working classes and on society at large.

The day of rest is advantageous to the working man, as it gives him an opportunity for the dis-

charge of his parental duties. It is the duty of the working man, in common with all parents, to "train up his children in the way they should go." The influence of the parent on the future character of his offspring is very great;—they may "have many instructors, but only *one* father." It is, therefore, of great importance that the workman should—for the discharge of his important duties—have more time than the precarious and uncertain intervals he can snatch from his labour. The day of rest affords an excellent opportunity for this; and every workman, who loves his family, and cares for their true interests, will appreciate this as an advantage to himself.

4. Another advantage of the weekly rest, is the opportunity it affords for the exercise of the mental faculties. We are told by a high authority, "Man shall not live by bread alone;"—"For the soul to be without knowledge it is not good." Man is a being possessed of an intelligent nature. He has intellectual faculties capable of indefinite expansion, which it is his duty to cultivate. Unless he does this he will not occupy the rank in creation for which God designed him; and had he no weekly rest, the labourer's time and thoughts would be so entirely engrossed,—his vocation would occupy so much of his attention, that he would be in danger of forgetting his mental nature, or losing it in his physical. The weekly rest however averts this peril,—for "you cannot consign to intellectual obscurity a nation that

is subjected to the illuminations of the Sabbath." What is it that elevates a civilized above a barbarous community? It is mental cultivation and improvement; and the Sabbath, by giving opportunities for this, tends to the elevation of the labouring classes of the community.

5. The day of rest is a benefit to all mankind, as it has a beneficial influence on general morality. Nor do we mean here the Sabbath regarded as a day for sacred worship,—we will consider that in its proper place,—but simply as a day of rest we believe the Sabbath has a powerfully beneficial influence on the morality of a people.

Without the Sabbath the intellectual character would be lowered; and a community sunk in ignorance cannot be elevated in morality. Ignorance is the mother of crime; and whatever tends to create intelligence, tends also to promote virtue. On the other hand, "there is a close affinity between social degradation and moral depravity." Were the labouring man compelled to toil without intermission, he would be lowered in the social scale, and this would greatly tend to the depreciation of his character. Place a man in the condition of a brute, and beyond all question he is in danger of showing his animal propensities. Without the Sabbath, the labourer would be in a position akin to slavery,—a condition manifestly unfavourable to virtue.

How beneficent then is the institution of the day of

rest,—how numerous its blessings,—how important its advantages! It benefits man's health, increases his gains, promotes his domestic happiness, raises his intelligence and strengthens his virtue. These certainly are invaluable temporal advantages.

Second,—We come now to consider the second part of our subject,—*The advantages consequent on the divine appointment of the Sabbath.* But here we may be met by the objection,—“There is now no divinely appointed Sabbath; it was a Mosaic institution, and was annulled at the termination of the Jewish economy.” We are aware that this view is held and urged by many,

“While sacred truth is trampled and distorted,
To give their creed the sanction of the sky.”

It is, however, not the specific object of this Essay to prove the divine authority of the Sabbath, or answer these objections. This would be dissonant equally with its design and limits. Besides, these and similar objections have been so frequently and triumphantly refuted, that we believe we are fully warranted in assuming or asserting its continued and undiminished obligation.

But to proceed. What advantages result from the divine appointment of the day of rest? The great advantage is the greater security of its observance and perpetuation. The divine appointment of the day invests it with a character of authority

and sanctity; and we behold it not merely as a day necessary for man's well-being, but as a day consecrated and set apart by God himself. "Behold *I* have given them the Sabbath." Thus the claims of nature are associated with the claims of God,—the labourer's right to the day is constituted divine,—his charter of rest is signed by the King's own hand, and sealed with his own signet; withholding or annulling it is stamped not only as unnatural or inhumane, but as impiety and disobedience to the God of Heaven.

Behold then the wisdom and love of the Sabbath law. The day of rest being essential to man's temporal well-being, God has not left this to be discovered by the glimmering orb of human reason, and granted or withheld according to the disposition of the powerful, but has placed it on higher ground. Its many advantages have been connected with his own example and precept, enforced and secured by his sovereign authority,—while to screen it from violation, and warn encroaching man from tearing down its sacred fence and profaning its holy ground, the thunderings and lightnings of Sinai play around it, while the trumpet sounds and the voice of words is heard to exclaim,—“Cursed is every one that continueth not in all things that are written in the book of the law to do them.” The divine appointment of the Sabbath, alone secures its observance. Say not “the admission or rejection of its divine authority is

a matter of indifference,"—with this the Sabbath stands or falls. Tell us not that the reason and justice of mankind would still grant to the sons of toil this portion of their time for the recruiting of their bodily powers. Take away the divine sanction and command from the Sabbath, and sooner or later it would be numbered with the things that were;

“And like the baseless fabric of a vision,
Leave not a wreck behind.”

There is a sublimity and grandeur in the Sabbath rest, when we thus regard it as the appointment of God. It is delightful to think that it is God who suspends the operations of worldly business,—that the noise and bustle, and toil and trouble of merchandise and manufacture are hushed and laid aside, obedient to the high behest of heaven, that he may give solace and relaxation to his creature man, and sweeten the otherwise bitter lot of the “sons of handicraft and hard labour.”

The Sabbath was designed by infinite wisdom and love,—it is built on the foundation of divine authority; and the superstructure is human happiness. Build it on a narrower basis, take away divine authority from it, you remove the keystone of the building, and the fabric would soon tremble, and totter, and fall. There are so many earthward tendencies in society, it would be drawn down, and not one of its stones left upon another. It is only

when there is divine support underneath and around it, that it remains steadfast and immoveable, rearing its head to the heavens, of which it is an emblem and an anticipation.

If we find that when the divine right of the poor man to the Sabbath is conceded, even then it is scarcely safe from infraction and invasion, and that encroachments are frequently attempted on the labourer's heritage, are we not warranted in the conclusion, that these attempts would be more frequent, and these encroachments more easily effected, were the divine authority of the Sabbath unasserted, or universally denied?

Already trade and commerce have appropriated part of those hours which ought to be devoted to relaxation, mental improvement, religious duties, or physical repose; and were the Sabbath regarded merely as an ecclesiastical or civil appointment, cupidity and selfishness would soon burst asunder these feeble fetters, as Samson did the green withes. In the divine appointment of the Sabbath lies its great strength. Take away this, and the labourer would soon be robbed of his golden day,—left with no respite from toil, no rest from labour,—it would be

“Work, work, work,
Till the brain would begin to swim;
Work, work, work,
Till the eye was heavy and dim.”

Further,—experience justifies us in the assertion that were the Sabbath abrogated as a divine appointment, workmen themselves would be instrumental in its destruction. Some reckless of their best interests, others ignorant of the Sabbath's advantages, or prompted by necessity and willing to sacrifice the future to the present, would offer their labour on that day, and lavish their physical energies or pour out their life on the altar of present gratification or domestic necessity. Gradually, all would be compelled to follow their example, until the weekly rest, at first disturbed and broken, would finally be lost altogether.

The preceding statements are not exaggerated or visionary; that the recognition of the divine authority of the Sabbath is essential to its preservation can be demonstrated by facts. It is believed that the day of rest was universally observed in the early ages of the world, yet now, in many countries not enjoying the Christian revelation, there is no Sabbath. Throughout India and China, for instance, no traces of it can be found. As the knowledge of the true God, which the early ages possessed, became corrupted or extinct, the Sabbath also disappeared,—proving that the existence of the Sabbath is bound up in the knowledge and recognition of its Divine requirement. For a familiar instance of this we select France. The divine authority of the Sabbath, is not scrupulously regarded there. What is the

consequence? In the words of an eye-witness we describe it:—

“In France all the shops are open on Sunday, and you see carpenters, smiths, and other artisans at work. Indeed you see no difference betwixt Sunday and any other day, except that there is a little more gaiety among the people! At Rouen, on Sunday, I remarked that a few of the shopkeepers kept a single shutter on the middle of their windows, I suppose by way of showing regard to the sacred character of the day. On the Sundays many of the markets are held. I saw the great square crowded with country-women with their baskets, and each, after disposing of her wares, went for a few minutes into a neighbouring church, in which service was going on as early as six o’clock. By this unhappy prostration of the Sabbath, the French may be said to have no regular cessation from labour. How thankful may the poor man in this country be, that he is insured by law one day of rest in the seven, and it is sincerely to be hoped he may never be deprived of so valuable a boon.”

To this benevolent wish all right-minded persons will heartily respond, Amen!—and from this description of the French Sabbath, we take occasion to exhibit to all who desire a Sabbath of longer duration than “a few minutes,” and love a more real observance of it than the idle mockery of placing “a shutter on the middle of the window,” the great

importance and advantage of having the command and authority of God for the observance and perpetuation of the weekly rest.

Third,—Having thus considered the advantages of the Sabbath, regarding it as a day of rest and a divinely appointed day, we shall now inquire, “What are the temporal benefits of the Sabbath, regarded as a day set apart for devotional purposes?”

Here, again, we may be met by objections; for some concede that great advantages are consequent on a weekly rest, but yet deny that any special sanctity should attach to this day. To such cavillers we can only reply, God, who made the laws, is the best instructor in their mode of observance:

“He is his own interpreter,
And he will make it plain.”

When to a moral precept God affixes an explanation of the manner in which it is to be obeyed, his way undoubtedly will be the best. Thus Jehovah commanded that sin should be reproved; the teacher sent from God could best explain the perfect and wisest method of obeying this law, and thus he commands, “If thy brother offend thee, go and tell him his fault between him and thee alone.” When private prayer is enjoined, Jesus can best instruct us how to perform this duty: “Thou, when thou prayest, enter into thy closet and shut thy door.” Now, is it not apparent that these instructions given by

the Son of God in reference to the manner of obeying certain precepts, become integral parts of those commands themselves; and the duties, and the manner of obeying them, are equally obligatory?

So with the Sabbath. If God has, with the institution of the Sabbath, revealed the proper method of its observance; then, in order to obey God, and receive the full benefits of the day of rest, it is as necessary to follow the prescribed *mode* of observance, as it is to regard the day. This we find he has done. He not only enjoins us to "Remember the Sabbath day," but commands us "to keep it holy." It follows, therefore, that the Sabbath is not merely a day of rest, but indisputably and undeniably a day for devotion. Now, there must be some very important reasons why this is the case. We are aware that one great reason is, that man is a being destined for an eternal existence beyond the grave; and the appointment of a day for religious worship is no doubt designed to awaken, cherish, and maintain those impressions, convictions, and principles which serve to make man "meet to be a partaker of the inheritance of the saints in light." But yet, highly important as this reason is, and powerful the influence which the holy keeping of the Sabbath is designed to have on man in relation to his future state; yet regarding man only in his earthly condition, several weighty reasons could be assigned for

the observance of the Sabbath as a day of religious worship.

One great advantage resulting from the observance of the Sabbath, in God's own way, is, that by this means *rest is insured to all*. By the proper observance of the day of rest, all equally share its blessings, and receive its benefits. This could not be the case were the Sabbath a day of mirth and recreation, for then hundreds and thousands would be debarred from their rest, to minister to their more fortunate neighbours who were released from toil. And hence we perceive how "cruel are the tender mercies" of those, who, with vaunted benevolence, claim the Sabbath to the workman for recreation and amusement. By the adoption of their views, many would be compelled to sacrifice altogether their day of rest. On days of lawful recreation, when the majority are engaged in pleasure-seeking, numbers are more severely toiled than on other days. And such would be the inevitable result to them, were the Sabbath employed in recreation. What brought others rest would bring them toil,—when others were at liberty, the chain would be bound more firmly around their neck,—and the weekly blessing would be their weekly curse.

Such is not the case, however, with the Sabbath;—no one deprives his fellow of his right, all share alike in its countless blessings. Behold the advantage of this:—a day of rest is essential to man's

temporal well-being, and unerring wisdom has dictated the mode in which all may be 'cheered by the enjoyment of its refreshing, invigorating, health-giving hours.

Again:—morality is indispensable to human happiness; misery is the inevitable consequence of vice, and therefore whatever tends to the advancement of virtue must be advantageous to mankind. The Sabbath is such a means. Its constant and universal success in producing national and individual morality, is so well known that it scarcely needs proof to establish it. All experience demonstrates that the observance of the Sabbath promotes those principles of temperance, honesty, industry—in a word, religion, which are so essential to the well-being of man.

The first step in crime is, frequently, Sabbath-breaking. An eminent criminal judge attests that a great proportion of the persons he tried for flagrant crimes, began their downward course by Sabbath desecration. On the other hand, it will be found that those who properly observe the Sabbath are the most virtuous. This shows the connection between Sabbath keeping and general morality, and Sabbath breaking and crime.

If an employer required a servant in whom he could place implicit confidence, from what class would he select him?—From those who habitually disregard the sacred day? No:—he would seek one among

the multitude “of those that keep holy day;”—so deep, in the general mind, lies the impression that Sabbath observance tends to promote probity, rectitude, and worth. And were we to inquire into its national effects, we would learn that what is true of individuals, is equally so of communities. A Sabbath-observing nation is always more happy, moral, and industrious, than one which violates or neglects the sacred day. History and observation prove this position to be correct. A writer in an English Magazine says, in reference to Scotland: “Respect to the Sabbath, and attendance on Divine worship, had been formed more effectually into the habits of the people, and a knowledge of the Scriptures had been more extensively diffused. The consequence had been, that whilst England presented a population sunk in ignorance and vice, Scotland had exhibited in her honourable moral story, a race intelligent, industrious, observant of all the forms of religion, and in no inconsiderable degree under its power.” Here we learn that Scotland—a Sabbath-observing nation—was also, and in consequence, an industrious, intelligent, and religious country. If it has since fallen in some degree from its high and lofty place among the nations, we hesitate not to ascribe it to a weakened deference for the Lord’s day. And if such an instance as this exhibits the connection between the observance of the Sabbath and national virtue, many instances of an opposite character could be adduced

to establish a connection between Sabbath desecration, and general ungodliness and vice. A clergyman, writing from Canada, remarks:—"Many and sickening are the scenes witnessed here on the Sabbath. Hunting, racing, fishing, dancing, games of almost every kind, may be witnessed here almost every Lord's day."—"I need hardly add, for it is a necessary consequence, that there is a vast deal of general and reckless wickedness. The young, the middle-aged, the hoary-headed, all contribute to swell the torrent of unabashed iniquity,—they glory in their shame." This example is but an index of what would be the result of inquiry into the moral condition of Sabbath-neglecting nations.

Nor is it from observation alone that we learn the temporal advantages diffused by the Sabbath in the promotion of universal industry, intelligence, virtue. It must be so in the very nature of the case. For a grand design of the Sabbath-institution is, that man may be taught that he is a being destined for immortality. It aims at the transformation of his mind and heart, that he may thus be fitted to enjoy the sinless delights of a better land. And when it is granted that the Sabbath is admirably suited for an instrument to accomplish this object, it must of necessity be advantageous to man in his temporal condition; for the character, principles, habits, and feelings which are indispensable as a preparation for happiness in the eternal

world, are those which alone can promote his present happiness and temporal well-being. The day which prepares him for a blessed eternity, fits him also for happiness here. The real interests of time and eternity are identical,—men may seek to sever them, but “what God has joined man cannot put asunder.” That which is conducive to man’s true happiness here, will not be valueless when his life is produced over the stream of death, and stretched out to infinity; and whatever promotes his prospective happiness on the other side, cannot but be advantageous on this side the stream. On earth as well as in paradise, the flower of happiness grows from the root of faith and righteousness. “The grace of God,” which the Sabbath is designed instrumentally to communicate, “teaches men to live soberly, righteously, and godly in this present world;”—its object is to produce godliness, which “is profitable unto all things, having promise of the life that now is” as well as “that which is to come.”

It is but necessary to glance at the lessons divinely appointed to be taught on the Sabbath,—those we mean referring to the present life,—that we may be convinced of their excellent tendency. What are the personal and relative duties, on the fulfilment of which depends the temporal well-being of man? Industry is one; on the Sabbath we are enjoined to “be diligent in business;” nay, we are told, that “he that doth not work neither should he eat.” Honesty

is another; on the Sabbath we are forbidden "to defraud one another," but commanded "to owe no man any thing" but love. Temperance is another; we learn on the Sabbath, to "add to our knowledge temperance." Peacefulness is commanded, chastity enjoined, masters are counselled to be kind, servants to be faithful; parents to be affectionate, children to be obedient; the rich are taught humility, the poor learn contentment. All moral lessons calculated to advance man's temporal interests, are taught on the Sabbath; while the motives to obedience which are held out, are the most powerful possible, and consequently the most operative; while, to sum up all, we are commanded "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, to think on these things."

Such are the practical lessons taught on the Sabbath; who can deny that these must advance man's temporal happiness?—If it be objected that these lessons can be learned without the Sabbath, we reply, that although it is true these rules are drawn from a book which may be consulted any day, experience justifies us in asserting that a particular season must be set apart, if we desire moral lessons to be weighed by the judgment and sink into the heart; and we believe we may safely set our seal to the remark of a religious writer: "Were no parti-

cular day set apart for the purposes of devotion, our knowledge of human nature authorizes us to say, that virtue and religion would be either greatly debilitated, or finally lost from among mankind."

The Sabbath is indeed a UNIVERSAL BENEFIT. There are many excellent institutions which are but partial in their operation, or restricted in their application; but God designs the Sabbath to be a world-wide blessing,—to be diffusive, as air, light, or heat.

Nor is it like those schemes, which, endeavouring to secure "the greatest possible good to the greatest possible number," diminish the advantages or rights of the minority,—it benefits all, but harms none.

It is a blessing to the rich, and a boon to the poor,—the mental labourer should be grateful for it, as truly as he whose labour is physical. Yet, while this is eminently the case, we do not injure our position by asserting, that to the *working man* the Sabbath presents peculiar and incalculable advantages. His arduous labours demand repose,—his neglected mental faculties require to be brought into action,—his long and frequent separation from his family renders a day at home peculiarly desirable. This may be said of the working man of all ages, and is peculiarly true of the hard-wrought operative of the present day. Now, the hours of labour are in many cases severely protracted, and workmen are

closely confined to the workshop or manufactory; and hence, when we discover that to all men in every age, condition, or clime, the Sabbath is a boon and a blessing,—how great a boon, how unspeakable a blessing must it be to the labouring class of the present day!

To the philanthropist the Sabbath recommends itself, by abridging the toil, ameliorating the condition, and promoting the comfort of humankind,—to the moralist, by promoting individual and national morality,—to the workman, by granting him inestimable advantages and priceless privileges.

What, then, is our duty to the Sabbath?—Is it not to love, protect, and defend it?

Fellow-workmen!—when the prisoner loves his fetter, or the slave doats upon his chain,—when friendship has no attractions, home no endearments,—then may you lightly esteem the Sabbath or be heedless of its destruction. But while you value life and liberty,—while you love your families and homes,—while you appreciate the blessing of health,—while you seek for comfort and happiness,—so long ought you to prize the Sabbath day, and guard it from infringement. If the Sabbath confers peculiar advantages upon us, our attachment to it should be correspondingly strong, our zeal in its defence proportionately ardent. Then let us guard our blessed birthright. Do not suffer it to be tampered with. Watch over it as the Persians did their sacred fire,—

guard it with all the eagerness of jealousy and with all the solicitude of love. When danger menaces or oppression would assail it, let us maintain our heaven-given right, and assert our peaceful but firm determination, to brook no encroachment, and repel all invasion, on that blessed day which we were early taught to venerate as

“The best of all the seven.”

Guided by a sincere and laudable desire to promote our own and our fellow-men's happiness, in a spirit of dependence on the Lord of the Sabbath, let us resolve to resist with vigour every attempt which may be made to destroy or annul it. Nay more,—if aggressions have already been made, let us inquire if we cannot compel the aggressors to retrace their steps. Let us do this, and the dangers which threaten our much-loved day will be averted, and the partial gloom which hangs over it be dispersed. As time rolls on, and week succeeds week, the first day will still be consecrated to worship and repose,—the Sabbath will continue to bless the world,—until days and weeks and months and years shall come to an end, and the archangel “swear by Him that liveth for ever and ever, that time itself shall be no more.”

The sun which sets on the last earthly Sabbath shall set for ever, but a new Sabbath day shall dawn

of which the earthly Sabbath is but a type,—the Sun of righteousness shall arise and shine upon it,—those beams shall never be obscured,—that Sun shall never set,—the worship shall be unceasing, universal,—and the heavenly Sabbath shall endure “long as eternal ages roll.”

The Railway Traveller versus our Postman :

A CONVERSATIONAL ESSAY

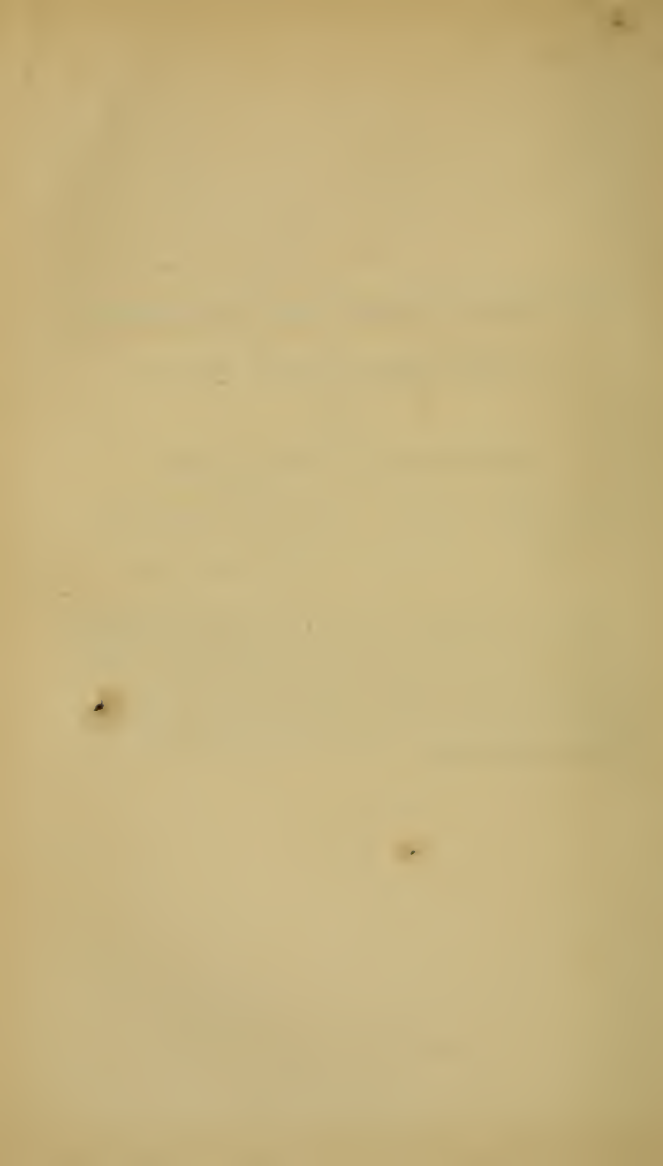
ON THE

ADVANTAGES OF THE SABBATH.

By JAMES LEMON, "THE GLASGOW POSTMAN,"

AUTHOR OF "THE COTTAGE," OTHER POEMS, ETC., ETC.

"I look on the state of Sabbath observance, in any community, as the thermometer of its religion; and the loss of the Sabbath has invariably proved the loss of Christianity wherever it has been discarded. We must have a rule for this, as well as every Christian duty, and that is the Bible. Arguments taken from expediency will be no better than a bower of reeds against the rising tide. The law of God must be the only standard of appeal. We can no more connive at a little Sabbath-breaking, than at a little stealing or a little perjury."—*Remarks by John Henderson, Esq. of Park, at Stirling, 7th November, 1848.*



THE
RAILWAY TRAVELLER VERSUS OUR POSTMAN.

It was a fine Sabbath morning in April 1848. The fields were assuming the verdant hue of the season. It was between the hours of five and six, and the sun looked down as if approving of the hallowed day. As I wandered along enjoying the tranquil scene, I was about to exclaim with the poet—

“Hail, Sabbath! thee I hail, the poor man’s day!”

when our postman crossed my path, and I hailed *him* instead, by asking whither he was bound so early, at the same time telling him that I was on my way to London, and was just whiling away the time until the train would start.

“And although I am on my way to the post-office,” said he, “you and I are intent on the same errand.”

“What is *that*?” I inquired.

“The profanation of the Sabbath,” said he; “with

this difference, that you are wilfully hurrying to it, with railway speed, while I am coerced by stern necessity to follow the course of the poor workmen who will be obliged to propel you to-day on your career of Sabbath desecration."

"Oh! I see you are one of those stand-still bigots, who cannot march with the liberal spirit of the age."

"You may call me, or *miscall* me, what you will," said he; "but *he* who is governed by the spirit of God's law is surely in advance of the age. If we recognise God as the moral Governor of the world, who takes cognisance of all our actions, how can we consistently refuse to obey his laws, which confer a blessing on the working man, as essential to his prosperity and independence as the protection afforded by the law which says, 'Thou shalt not steal.'"

Railway Traveller.—"But if the greater portion of the nation dispute the divine authority of these commandments, or believe that they are abrogated, or so modified that they are no longer binding, are they to relinquish the liberty of refreshing their bodies, and cherishing their minds, in any way they may think proper to enjoy themselves, on the Sabbath day, simply because it is the opinion of the minority?"

Postman.—"While I maintain that it is the duty of every one to endeavour to keep the Sabbath as a day of rest and sinless relaxation, I must admit that every one is at liberty to exercise his judgment in the way

he thinks is most conducive to his own welfare and that of the community; but on no account at the expense of the flesh and sinews or the peace of his fellow-men. However few that number may be, their rights and liberties are as sacred to them as those of the many.* Yet, while I deny the assertion that those opposed to secular labour on the Sabbath are in the minority, the history of Scotland will bear me out in the affirmation, that it would be an infringement of the laws and customs of our country,† and an outrage on the religious feelings of the great majority of the people, were their religious welfare as well as their social happiness prostrated beneath the wheels of the steam Juggernaut.”

R. T.—“I beg to differ from you on that point, as I

* “A rational, moral being cannot, without infinite wrong, be converted into a mere instrument of others’ gratification.”
—*W. E. Channing, LL.D., F.S.A., &c. &c.*

† The Act passed in 1579, c. 70, enacts that “na handy labouring or wirking be used on the Sondag.” Or take another Act, passed a hundred years later, (1690, c. 25,) and we find that it incorporates, as part of the common law of Scotland, the Westminster Confession of Faith, which explains, with regard to the Sabbath, that “this Sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering of their common affairs beforehand, do not only observe a holy rest all the day from their own works, words, and thoughts, about their worldly employments and recreations, but also are taken up the whole time in the public and private exercises of his worship, and in the duties of necessity and mercy.” Both of these Acts were successfully pleaded in the House of Lords as subsisting enactments, so recently as 1837, in the case of *Philips v. Innes*.

look upon the application of science to so many useful purposes in the light of a new dispensation, sent to strengthen the physical energies, elevate the morals, and awaken the religious aspirations of the people, by enabling them, in a devout manner, to contemplate the works of creation."

P.—"The fact, that the opulent (of this or any other country), with all the appliances of wealth, and the advantages of leisure time, to make pleasure excursions, have never at any period risen to that high scale of morals, with which materialists endeavour to intoxicate the minds of the people, is enough to set at nought your argument. Again, we have only to allude to the Sabbath-breaking nations on the continent, for a farther exposure of the fallacy of these sophisms. They, with all their ever-varying ingenuity, in concocting schemes of sensual enjoyment, in the shape of gardens and umbrageous groves, through which the pure limpid waters warble on their way,—in concert with the feathered songsters, which are as varied in their plumage as the many richly-coloured fruits and blossoms among which they sing and luxuriate,—while domesticated quadrupeds, of a docile kind, sport at the feet of the visitor, as he wanders beneath a canopy, more lovely in its tints, more placid and serene in its general aspect, than any summer sky we have ever witnessed in this our northern hemisphere. Yet this garden of paradise, which, according to *your* ideas, should

elevate the soul and carry it in sublime thoughts ‘through nature up to nature’s God,’ has not the salutary effects which you anticipate, but the very reverse made even Byron stand aghast and exclaim,—

‘Strange—that where all is peace beside,
There passion riots in her pride;
And lust and rapine wildly reign,
To darken o’er the fair domain.
It is, as though the fiends prevailed
Against the seraphs, they assailed,
And fixed on heavenly thrones, should dwell
The freed inheritors of hell.
So soft the scene, so formed for joy,—
So curst the tyrants that destroy.’

Contrasted with this, the Sabbath comes out in beautiful relief, proving to a demonstration, that no invention of man can supersede the divine institution; and, moreover, if places such as these were opened here for Sabbath recreation, others would be enslaved to attend on the visitors.”

R. T.—“What although? It would be a labour of pleasure.”

P.—“Believe me, Sir, Sabbath secular labour, in however trifling a degree, has a deteriorating influence on both the moral and religious aspirations of the mind. However well the principles of Christianity may be grafted in the mind of him whose lot compels him to labour on the Sabbath, he will feel as he progresses in his incessant servitude that a gradual

quenching of the spirit will ensue,—and that which was to him ‘a glory and a joy,’ will dwindle as it were into apathy; for the spirit of religion and manual labour on the Sabbath day, are as incompatible with each other as slavery is with the enlightened mind, or as day and night labour is with the natural life. ‘Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.’ ‘Man is of the earth, earthy, and naturally prone to evil;’ and if the light which he has derived from on high, is not duly nurtured with the oil of righteousness, reprobation will as certainly follow as darkness follows the setting of the sun. I am the more convinced of this, as it has been my lot to languish under its baleful influence for the last thirteen years; and I believe, if it were not that I am released from the unhallowed bondage every alternate Sabbath, the remaining spark would long ere this time have been extinguished, and both soul and body perishing for lack of that rest and nurture, so necessary in restoring their equilibrium, one day in seven.”

R. T.—“Why do you remain in a situation so much averse to the dictates of conscience?”

P.—“In answer to that, I beg to say that at no very distant date our post-office was entirely free of the evil complained of, until the citizens, one after another, insidiously encroached upon us, and the Sabbath, till our superiors bored by their importunities, conceded one man for Sabbath duty. Anon

the traffic increased; and finally the whole corps were included. It is the demand that creates the supply, whether for good or evil; and, although the present incumbents were ceasing to answer the demand, others would immediately fill their vacant places, and the work of Sabbath desecration would go on as formerly, while our families would be exposed to want and woe, without in the least enhancing the movement against the evil in question. In this manner, all other Sabbath traffic has, as it were, stolen a march on the liberty of the poor man's day; and, in like manner, stern necessity in a number of cases precludes a sacrifice to principle, especially in reference to those who are in possession of a helpless offspring. Alas! Sir, we can do little in the way of rescuing ourselves, but by crying aloud, like shipwrecked mariners, on our philanthropic brethren to save us from our perilous situation and the avaricious wreckers that seek to aggrandise themselves at the expense of our ruin."

R. T.—"Do you not think that you are engaged in a work of necessity and mercy?"

P.—"Neither the post-office, the railway, the smelting-furnace, nor the malting business can urge with any degree of propriety the necessity of Sabbath labour. If London, the basis on which the pivot of European business turns, can dispense with post-office labour on Sabbath day, I do not see wherein the subordinate cities can have any ground of argument for

perpetuating the evil. Again, the telegraph certainly obviates the necessity of both post-office and railway traffic on the day of rest. Yes, sir, the social influence of this god-like agent for the transmission of thought, is yet beyond calculation. Distance is all but annihilated. The human family are as it were convened around one hearth, and can ask for one another's welfare. In cases of life and death, the tardy mail, though propelled by steam, is but a trifling conveyance in such an hour. Formerly, friends hung in sad suspense for the long wished for intelligence. Now, a few minutes at the telegraph brings a despatch to a message of inquiry, and doubts and fears give way to certainty."

R. T.—"You are right, postman, I had indeed overlooked that, and I at once acknowledge that the telegraph entirely supersedes the special train in cases of emergency."

P.—"Yes, instead of the law of Sabbatical rest being abrogated, as some would infer, God is providing us with extraordinary means, whereby every one is enabled to enjoy all its advantages to a greater extent than formerly. The Marquis of Breadalbane, in a letter to the Rev. Dr. Candlish, says, 'This new and wonderful application of science which so greatly diminishes the effects of distance, and thereby affords us so much more time for the transaction of our worldly affairs, ought to be gratefully regarded by us, as additional means afforded

to mankind for the better observance of their religious obligations, and especially for the keeping holy of the Sabbath day.' Yet with all these appliances, men are seemingly becoming more avaricious. When I was appointed letter-carrier in the post-office, Glasgow, in 1835, there were only six London mails arrived per week. The cry was then, if we had two London mails per day, we could easily dispense with the Sabbath mail, and allow the officials of the post-office the freedom of the Sabbath. We have not only two mails now per day, but, by means of Rowland Hill's invention, the letters have increased nearly five-fold, the officials three-fold; and, instead of letting us free on the hallowed day, such is their cupidity that they have made our labours more arduous, by calling for their letters in greater numbers than formerly. About 1,000 persons are employed within the post-offices in Scotland;* and about three-fourths of this number are employed on the Lord's day. Nearly 700 letter-carriers are employed in the delivery of letters from house to house; and probably three-fourths of this number labour on the day of rest. About 500 riders and runners carry mails from office to office and from town to town; and all of these pursue their ordinary work on the Sabbath. Letter

* It is calculated that there are 20,000 employed on Sabbath throughout the empire.

deliveries are made in about three-fourths of the post-towns in Scotland on the Sabbath.* In Glasgow itself, there are nearly a hundred individuals employed in the post-office; and every one of them, with a very few exceptions, is engaged in the work of Sabbath desecration, every alternate week, from twelve o'clock on Saturday night (with a few intervals) till twelve o'clock on Sabbath night; and all this to satisfy the cravings of the avaricious capitalist, who is so intent upon monopolizing the world to himself, that he does not only sacrifice his own soul but that of his neighbour, in his endeavours to accomplish it. Yea, like the slave-holder, he saps the foundations of the poor man's life, shortens its duration, and diminishes its comforts, by demanding of him seven days' labour for the amount of wages he was in the habit of receiving for the labour of six days; while, at the same time, he robs his little offspring of the precept and example so requisite in 'training them up in the way they should go,'—thus entailing 'the iniquities of the fathers upon the children even to the third and fourth generation.' We likewise maintain that there is no necessity for continuing the iron-works without intermission, since many of the iron-masters in England and Wales have shown, by silencing the blast and extinguishing the blaze, that the process of smelting iron can be accomplished without en-

* Sabbath Alliance Committee, July 1848.

croaching on the Sabbath rest. The men of capital in these districts are seemingly as prosperous in commercial affairs, as those who are immersed in the turmoil and excitement of a seven days' traffic, while the workmen are more healthy and comfortable. And oh! if there is mercy in the case, Sir, it is surely in the shutting up of these Sabbath-defying places of desecration. If the cab-hirers, brewers, distillers, publicans, and others, would follow the example of these heavenly-minded few, what an advantage it would be, in not only setting at liberty, but in rescuing thousands from the alcoholic hovels of degradation, and restoring them to their families and the capability of reflection at least one day in seven."

R. T. — "We are at one upon that subject, postman. These and the traffic in liquors are a greater barrier in the way of civilization and the observance of the Sabbath, than either railway or any other traffic,—inasmuch as their effects are more demoralizing, and as they employ a greater number of hands. An esteemed friend of mine, an officer of her Majesty's revenue, well able, from the situation he has long held, to give accurate information on the point, tells me, that the fact of the Sabbath rest being broken in the manufacture of our intoxicating liquors is evident, from the circumstances connected with their preparation. Malt is a substance which is extensively used in almost the whole of our fermented and distilled drinks;

and this substance cannot be made, without Sabbath working. The maltster cannot comply with the command, 'Six days shalt thou labour and do all thy work,' simply because the grain he is operating upon requires much work every day; and no single operation can be rightly completed in six days. The consequence is, that before a single bushel of malt is made, the Sabbath has been broken to complete it. The man, then, who is not prepared to prove that it is a work of *necessity* or *mercy* to destroy the food of men by making malt out of corn, must stand convicted of encouraging Sabbath-breaking, if he drinks at all of those liquors. Another way in which the Sabbath is broken in the making of intoxicating liquors is, that they are all subjected to a process of artificially excited fermentation, during which they almost invariably require the attendance of men; and, as both in breweries and distilleries this process is continually going on, not only every bushel of malt has the mark of the Sabbath-breaker on it, but also every glass of intoxicating liquor produced from this malt.

"In the United Kingdom there are upwards of 90,000 places licensed for making beer, besides malt-houses and distilleries. Allowing the least modicum of attendance to carry on the Sabbath work, viz., one man to each, we have upwards of one hundred thousand men working every Sabbath day in the production of intoxicating liquors.

But this is not all,—in a statistical table at page 71 of the Temperance League Register, you will see, at a glance, that five-eighths of the public-houses are open on the Sabbath. There were granted in 1848, 247,803 retail licenses, five-eighths of which is 154,877; and supposing three persons employed for each of these licences, which is certainly a moderate estimate, we have in the United Kingdom 464,631 persons employed every Sabbath in retailing intoxicating liquors,—in addition to the 100,000 estimated as being employed in the manufacture of the liquor. I myself, along with others, took a survey of the public-houses in Glasgow on the sacrament Sabbath evening, 29th October, 1847, and found open, for the sale of liquors, 1,097 houses. And we learn from Sheriff Allison, that in these temples of iniquity thirty thousand votaries of intemperance hold their weekly orgies in worshipping their liquid idol, from Saturday night till Monday morning, with an energy and devotion surpassing the fervour of our sacred religion.”

P.—“It is truly appalling, Sir, and loudly calls for immediate interference. And yet I am persuaded that we have only to apply our moral strength, one and all of us, in the way of peaceful and enlightened agitation, in order to create a bond of unity between the people for the total extirpation of every obstacle that may tend in the least to retard the improvement of the mind, or in any way the eco-

mony of the Sabbath. But I beg you to bear in mind that the Sabbath railway traffic only requires countenance and time to become a monster evil like the Sabbath whisky trade, and although it is in its infancy, to use a common parlance, it is the making of a very bad old custom; for taking an estimate from the number stated to be employed every day, in a return ordered by the House of Commons, dated 11th May, 1847, there are about 20,000 men employed for the purpose of railway travelling on the Sabbath day in Great Britain and Ireland. And by a calculation taken in 1848 they have increased to 47,000.* But what o'clock is it? the city bells are silent at this hour on Sabbath morning, and my rest is always interrupted on Saturday in watching the time, lest I should be too late, and incur the punishment inflicted for such a misdemeanour."

R. T.—"It is just half-past five,"—looking at his watch.

P.—"I find, that in my anxiety I have risen too soon, and have an hour to spare yet, which I believe, if you have time, could not be spent in a better cause, than the one we are now discussing."

R. T.—"Well, then, to proceed, I am still of the opinion that Sabbath railway travelling is one of the temporal advantages of the Sabbath."

P.—"In my opinion, it is taking an undue ad-

* Sabbath Alliance Committee, July 1848.

vantage of the Sabbath ; but, waving all scriptural argument, I maintain that nothing can be advantageous to the community, when any part of it, however fractional it *may* be, is constantly and innocently sacrificed to uphold the supposed advantage."

R. T.—"And what do you imagine the temporal advantages of the Sabbath to be?"

P.—"Its temporal advantages are more than I have time to enumerate. But with your aid, we shall while away the time by merely glancing at a few of them. Have you not observed yourself, that there is a purifying process commences with the cessation of labour? when the deafening hum of the big city, as if exhausted with its own bellowings, has sunk to rest,—when its thousand factories have ceased to vomit their pitchy smoke, and the tiara of thick vapour that crowned her for the last six days is doffed, as in honour of the pure Sabbath-sunbeam, carrying light, life, and joy to many a fire-side. Then 'the pale mechanic,' the high-priest of the domestic altar, rejoices in the freedom of the hallowed day that enables him to mingle with his family, and minister to them of the goodness of the Creator. On this day he has not only leisure to enjoy the endearing associations of the fire-side, but even the air that he breathes, the water that he drinks, has undergone a process of refinement. Thus, by a peculiar act of providence, the health and enjoyment

he is necessitated to go in search of on other days, is on Sabbath conveyed to his very threshold, lest he might make it a reason of necessity for violating the Lord's day."

R. T.—"I must acknowledge that you have stated much that is true, if men would avail themselves of the advantages of the Sabbath day in the manner in which you have depicted them. But, alas! how many of them misuse it for more nefarious purposes than travelling by railway? How many of them, so soon as they receive the price of their week's labour, retire to the spirit cellar, there to wallow in the excess of drunkenness from Saturday night to Monday morning?—setting at nought the sacred ties of parental affection, while 'a weeping wife and helpless offspring mourn' over a besotted father."

P.—"The picture is not overdrawn, Sir, it is too true; but the public-house, you must keep in view, is just *another* part of the mighty machine that is set a-going to rob the poor man of his birthright, and although some have said that the railway would open up an avenue whereby poor men would escape from the prevailing evil of the present day, the amalgamation of two evils will unquestionably make a *greater* evil. But I could never see how *one* evil could cure *another*. This is but a sterile argument for those who would advocate Sabbath trains. They never calculate upon the many sources of temptation that lie in wait for the innocent and unsuspecting young

man, in those villages and rural districts into which the railway-train has borne him, who, now that he is free from parental control, and far from the eye that keeps vigil over him during the week, and finds himself in company with those who are yearning to initiate him into the usages of dissipation, and find him only a too easy prey. But we are losing sight of our subject—the temporal advantages of the Sabbath.”

R. T.—“Yes, I would like to know by what process the waters can be purified on Sabbath more than any other day, as you have asserted.”

P.—“Yes, Sir, yon mighty river, the thoroughfare of commerce, which bears on its breast the elements of health in the refreshing breeze, while it carries off from the city the seeds of disease, also rejoices in the purifying influences of the day of rest; for its waters, that are on other days lashed into commotion, have now subsided into a Sabbath calm, and are seething themselves of the muddy consistency stirred into action by the incessant turmoil occasioned by the paddle-wheels of the steamer.* Of what inestimable value is a day’s rest, pure air, and pure water, to him who is constantly immured in smoke or confined air,—whose existence is constant captivity!”

R. T.—“That is the very reason why I would

* This is reversed in the case of the Thames, London.

hurl him away into the open country, where he might enjoy these things in a greater ratio."

P.—"But you forget that, in so doing, you destroy the very principles on which I base this philosophy. Railways are so immediately connected with every other means of traffic that, if you admit the one, you cannot consistently refuse to give to the others the same privilege. If steam-carriages run, steam-boats will sail; there will be an increasing demand for smaller vehicles at every station; more inns will be required, and consequently more servants and porters;—again, factories may open and take advantage of the railway trucks in conveying their goods;—until the Sabbath becomes merely nominal, and man only cease to labour when, like the machinery he attends, he is worn out. The Sabbath rest of nature will also be outraged, in the silent waste as in the big city. The smoke of the furnace will rise everywhere, blotting the fair face of heaven. The hoarse voice of the safety-valve, and the yell of the steam-whistle, accompanied with the deafening din of the factory, will be heard to the total exclusion of 'the still small voice of praise;' while the same traffic will incommode the serenity of our beautiful rivers, and avert the design of Providence in setting apart a day for the rest and purification of *inanimate* as well as *animated* nature.

R. T.—"I must confess, Mr. Postman, that I cannot agree with you in all the phases of your argu-

ment. For instance, the cessation of labour during the night gives play to all the salutary operations of nature you have mentioned."

P.—"You are right so far, Sir. God, in his mercy, has thrown a fence around the night that man, in many occupations, is prevented from encroaching on its necessary silence—so well adapted for repose. The functions of nature, to a certain extent, are suspended, that he may rest more securely from his mental and bodily cares. But the purifying operations I have referred to, in connection with the advantages of the Sabbath, cannot be accomplished in absence of the vivifying influence of light:—

" 'Tis light expandeth every mind,
In every pulse it thrills;
Light binds each part of nature's frame,
All heaving space it fills."

And I repeat, if light, air, and water were suffered to be in abeyance to the divine law on the day of rest, the results would be, morally and physically, happier than some are ready to admit."

R. T.—"I must say, Sir Postman, your arguments, though good in some things, are rather transcendental in others."

P.—"Yet, where is the man that knows these things, and is at liberty to do them, and lays himself down on Saturday night,

' Hoping the morn in ease and rest to spend,'

but awakens refreshed with a longer rest than usual, and, like nature, betakes himself to the purifying of the outward man by cleansing himself with water, that those little safety-valves, the pores, may perform with greater freedom the functions allotted them, in throwing off the effluvia from the body, thereby invigorating the mind and the nervous system for another six days' campaign. But the improvement of the mind is perhaps the greatest temporal advantage of the Sabbath. 'Knowledge is power,'—wealth has bought *it* also; but were working men applying one day out of seven to the improvement of their minds, they would also improve their circumstances, and in time rise above those who would ride rough shod over their liberties. Then would the sordid and avaricious sink to their own level, while mind, like a spring bursting up through every obstruction, would rise to its source, the Fountain of all wisdom."

R. T.—"There are greater barriers in the way of self-culture on the Sabbath day, than railway travelling. You must bear in mind that the people are so harassed in earning a competence for the support of their families, that even the morally inclined have but little time or means to spare for intellectual improvement."

P.—"Yes, and although, as you have stated, some of them voluntarily sacrifice their birthright to their appetite, that is no reason that we should rob any

part of them of their rest on the Sabbath day; and if their means are scanty, the Sabbath school is one of the happiest advantages of the day of rest. If the Sabbath day is the poor man's day, the Sabbath school is the poor man's school. There those who are in most need of it, and least able to obtain it, receive the inestimable gift of an early education; while many, who might have dragged out an existence of crime, are brought to a rational way of thinking, and, in many an instance, are even the means of reforming their dissolute parents. There the industrious poor of every grade, rise to be useful members of society. The hidden intellect of the orphan or the neglected child is brought out and turned into useful channels; while the mind, early awakened, imbibes and generates active and elevated thoughts of the Creator and the creation. 'Prevention is better than cure;' and there the child, ere it has become inured to vice, and while easily moulded to virtue, by a timely operation is trained to habits of honesty and kindly feeling. On this basis has risen many a lofty structure of learning both sacred and secular. The poor man's school is not only an advantage to the pupil but also to the tutor;—many, whose knowledge being but very circumscribed, on attaining to the position of a Sabbath school teacher, have become so earnest in the cause of truth and charity, that they have devoted all their leisure hours to the acquisition of suitable information for

their scholars, while imperceptibly they were laying the foundation of their own eminence. I could point to individuals who, struggling with poverty, by indomitable perseverance, have now become eminent ministers of the gospel,—adorning the profession they have espoused, since they themselves were pupils in a Sabbath school. I cannot close this argument for the temporal advantages of the Sabbath, without adverting to those embodiments of angelic spirits, the young women, who spend their Sabbaths in humanizing the rising generation. To the orphan, and those children whose parents are indifferent to the yearnings of the infant mind, the female Sabbath school teacher is a foster-mother; for they often find in her what they sigh for in their own parents, an object on which to lavish their fond affections. And who can sympathize with a child's feelings so truly and so happily as she? From the bosom of her affections she pours out nourishment to its mind in sympathetic persuasions, and the youthful mind expands under her influence like the early buds of spring opening to the vivifying rays of the sun. Thus her pupils are stimulated, not driven; and her motherly and kindly manner is not only effectual in exciting them to perseverance now, but to a love of religious and intellectual exercise for all time coming."

R. T.—"It is an undeniable fact, that incalculable good has been accomplished by Sabbath school

tuition, especially in redeeming the fatherless and the neglected. But in my opinion, our own firesides are the proper seminaries for educating our children in the precepts of religion. ‘Who but parents,’ says the Rev. Mr. Alison, ‘can know the various characters of their little children, and follow the progressive opening of their minds, and adapt instruction to their wants and capacities?’ ”

P.—“I am quite of the same mind with you in that respect, Sir. There is no place like our own homesteads, for training our children in the way in which they should go. The family altar, in its unaffected simplicity, is perhaps one of the most beautiful and peculiar advantages of the Sabbath. There, on that day,

‘With joy unfeign’d, brothers and sisters meet,’

that are precluded from enjoying religious fellowship on other days. Even the father, who throughout the week in many cases is doomed to eat his bread alone, on this day, in the bosom of his family, finds a retreat from the asperities of the week—a sweet consolation, in a mutual interchange of affection and sentiment with those who bear his image both in mind and person, and the lowly dwelling is filled with a halo of joy, radiating from every countenance, as

‘They round the ingle form a circle wide;’
while

‘The priest-like father reads the sacred page;’

and after

‘Chaunting their artless notes in simple guise,’

he pours out his soul in prayer—

‘That He who stills the raven’s clamorous nest,
And decks the lily fair in flowery pride,
Would, in the way his wisdom sees it best,
For them and for their little ones provide,
But chiefly in their hearts with grace divine preside.’

Thus a lesson is laid down of practical godliness, calculated to purify and enlighten the mind,—awaken sublime thoughts of the majesty of God, his works of creation, providence, mercy, and redeeming love. Is there not something of the Divinity, the innocence and happiness of paradise, in this? The family altar, associated as it is with the Sabbath, enlivens our sympathies,—endears our homes,—strengthens and cultivates our affections,—and, when each is separated to his respective lot in the world—whether engrossed in the bustle of commercial prosperity, or struggling with poverty in the lower grades of society—it has a hallowed influence in preserving a probity of character; for he who is in the habit of joining in supplication to his Maker, when subjected to worldly temptations, is generally found acting in unison with his profession as a Christian. Morning and evening worship are like beacon lights, to guide us from day to day, and from night to night, on our

voyage over the sea of life; and the Sabbath is a haven of rest, where we imbibe a fresh supply of that divine strength which enables us to buffet the billows of sin, that intercept our way to the promised land. Even the memory of these hallowed scenes of godliness, perpetuates a desire to seek in the observance of the Sabbath those well-springs of purest enjoyment, that gushed up to our young hearts on our early Sabbaths, like a draught of holy comfort conveyed by the Spirit of love. And we never hear the Sabbath song rising in choral symphonies from the dwellings of the people, but we are ready to ejaculate—

‘If there is peace to be found in the world,
A heart that is humble might hope for it here.’

“Although the song of praise is heard less frequently than formerly, the Sabbath, like a faithful friend that was forsaken, has never in our adversity deserted us, and the very fact that it is and has been in much peril may enhance, but never can diminish its value. It is a purchased blessing,—bought with the blood of Heaven’s own patriots,—who loved not their lives unto the death, but nobly gave themselves a living sacrifice, that we might enjoy the Sabbath-right to worship by our cottage hearths. Many a rocky cairn, and isolated stone, and lonely tree, yet stand like witnesses of their fidelity, pointing to the places

‘Where faith and truth have often cast the die
For GOD, or FREEDOM, or a BLOODY GRAVE;’

where often the song of praise the solitary place
made glad, and

‘The lyart veteran heard the word of God
By CAMERON thunder’d, or by RENWICK pour’d,
In gentle stream.’ ”

R. T.—“There is one virtue you have omitted in
your catalogue, postman.”

P.—“What is that, Sir?”

R. T.—“Humanity! does the Sabbath not inculcate humanity?”

P.—“Yes, Sir, it is one of its noblest attributes.”

R. T.—“And why do Sabbatarians employ cabmen and horses to convey them to church on the Sabbath?”

P.—“Just out of the same laxity of principle that induces you to immure men in smoke and steam, for the purpose of conveying you *from* the church on the day of rest. It is the result of the hardness of the heart unsubdued by the influences of divine grace. Were men but imbibing ‘the truth as it is in Jesus,’ it would at once convince them of their fallen nature, the compassion of God in redeeming them, and ordaining such a happy institution that not only they, but their fellow-labourers in the brute creation, might rest and rejoice in mute adoration of the universal jubilee. Every man of the least sensibility must

feel the beauty and utility of such an institution as this; and must see, at the same time, the cruelty of invading this most valuable privilege of the inferior class of mankind, and breaking in on the sacred repose which God himself has, in pity to their sufferings, given to those that stand most in need of it. It was a point in which it highly became the majesty and the goodness of heaven itself to interpose. And happy was it for the world that it did so; for had man, unfeeling man, been left to himself, with no other spur to compassion than natural instinct or unassisted reason, there is but too much ground to apprehend that he would have been deaf to the cries of his labouring brethren,—would have harassed and worn them out with incessant toil,—and when they implored, by looks and signs of distress, some little intermission, would perhaps have answered them in the language of Pharaoh's taskmasters,* 'Ye are idle, ye are idle; there shall not ought of your daily tasks be diminished; let more work be laid upon them that they may labour therein.'† If men would consult together how to deal honestly and kindly with each other,—how they might live in terms of kindly communion, and not at the expense of each other's welfare,—then would the son, the daughter, the man-servant, the maid-servant, the cattle, and the stranger rest according to the commandment.

* Porteous.

† Exod. v. 9, 11, 17.

You who dwell in pleasant houses, and can rest amid plenty every day, while you are happy yourselves, have the divine gift of making others happy also. By sympathizing with the working man, you may prevent a multitude of crimes as well as Sabbath desecration; and what an enjoyment would it be to live surrounded with the smiles, the good wishes, the thankfulness of the working classes!—to feel that the riches you enjoy are not purchased by the sufferings of others, but that they are the virtuous awards of Providence, which you are ready to sacrifice in the cause of suffering humanity!”

R. T.—“Keep to the subject, postman; is not the church itself, in one view, a temporal advantage of the Sabbath likewise?”

P.—“Yes, Sir, I maintain that, if the Sabbath school is the poor man’s school, the church is the poor man’s *alma mater*, where he finishes his education for time and for eternity. There, perhaps, to illustrate the subject of creation, the professor finds it necessary to explore the regions of geology, chemistry, and anatomy; or, soaring up through the immensity of space, he teaches us a lesson in the sublime science of astronomy:—how from the works of God science derived the first principles of the arts,—how they have progressed to their present excellence, and what science may yet accomplish, if men, like the systems which compose the universe, would walk in accordance with God the

moral governor's laws. It is the preacher's desire to promote the social and domestic interests of the people, as well as to improve their minds with useful and appropriate knowledge; and there he teaches them lessons of purity, temperance, and industry,—the proper method of rightly governing their own house,—their duty as masters, in distributing justice or benevolence,—as servants, in preserving an honest integrity,—and, while magistrates are taught to be 'a terror to evil-doers and a praise to those who do well,' every one learns to live in subjection to those whose duty it is to administer justice; there, the over-laboured rest and are thankful, while the words of the preacher come like a fresh spring to invigorate the soul that is steeped in affliction, and those who had differed in the course of the week are constrained by the power of the word to embrace each other in bonds of amity, while they return to their homes better men and better women. There, the character of the worldly-minded man is so nicely delineated, the picture is so indelibly fixed on the mind that it becomes a lamp to their feet in after life when compassed about by base and designing men; while, to a certain extent, worldly distinctions are levelled, inasmuch as the rich and the poor mingle, and are brought up together at the feet of Gamaliel, while associations are formed that are often of the utmost advantage to the poor man when in quest of employment. There every one learns the distinguishing fea-

tures of practical Christianity,—deep sympathy with humankind, and a strong advocacy of human wants and rights. There, whatever passion, avarice or ambition, dictates, vanishes as they gather one day in seven to worship the Creator, and throw a living fence around their legitimate rights, in aiding each other, in completing their education, as I have said, for time and for eternity.”

R. T.—“Your time is nearly up, postman.”

P.—“What o’clock is it?”

R. T.—“Fifteen minutes past six.”

P.—“I have five minutes yet; and, ere I go, let me impress upon you, that health and long life are blessings involved in observing the Sabbath. It is the opinion of physiologists that one day in seven is actually necessary, to restore the balance of circulation, so as to secure a long life. The overtasked labourer would often sink beneath the yoke, did he not look forward with a cheerful prospect to the day of rest; and, when it does arrive, it is to him as a wellspring of water in a desert place, he seats himself down in the shadow of the rock of ages, and acknowledges with heartfelt gratitude the refreshing influence of the sacred day. I have read somewhere that the cultivation of the mind also renovates the health of the body, and that all should cultivate those tranquil amiable feelings which generally accompany the rest of the Sabbath,—which are always the safeguards of health, and the necessary handmaids to happiness.

Through the intimate connexion between the mind and the body, the former must at all times, and to an extent inconceivable by the thoughtless, influence the latter; and, unless this inward principle be disciplined, purified, and enlightened, vainly must we look for that harmony between the two so necessary to human enjoyment. The healthy body must be the result of the healthy mind. The Scriptures declare that threescore and ten years is the period of man's life; and the seventh part of that, which is ten years, is allotted for the rest of his body and the preparation of his mind for a higher existence,—so that, if he is compelled to work on the Sabbath, he is not only deprived of the happy results I have referred to, but, according to natural consequences, he must lose ten years or more of the life appointed for him,—thus entirely frustrating the designs of Providence in the temporal advantages of the Sabbath. Oh, my dear Sir, as you are a man of some status in society, let me impress you with the great necessity of using your utmost influence in restoring to the over-wrought postman and others their legitimate birthright, bequeathed to them by Almighty God, but now in danger of being wrested from them for ever, so that instead of resting to contemplate the works of creation and redeeming love, they will be, from day to day and from year to year, without intermission, chained to incessant labour, while their happiness here, and it may be hereafter, will be sacri-

ficed to the pleasures and aggrandizement of the opulent. You are a father, you have left a family at home, your hearth will be lonely to-day, and as you are wheeled away with reckless celerity, you will doubtless think of your little family group, and feel the ties of parental affection growing in strength the farther you are removed from their centre of attraction;—you will then acknowledge that the Sabbath possesses many temporal advantages to the poor man, who in many cases is debarred the pleasure of associating with his family on the Sabbath day, while, at night, he arrives, cheerless and worn out, glad to lay himself down in forgetfulness of his slavery. It is many years since I became a public servant, and the day that God set apart for me in which to rejoice and be glad, has always returned to me with weariness. I never leave my house on that morning but with a sigh of regret, and a prayer that God would hasten the happy time when ‘all shall know him from the rising to the setting of the sun;’—when

‘Man’s inhumanity to man’

would cease to make

‘Countless thousands mourn;’—

when the Sabbath would return to me and my injured fellow-labourers, as it does to thousands of my countrymen,—a day of emancipation from all

things secular,—a glorious jubilee, in which every son of toil has a legal right to shake from his hands the manacles of labour. Yet withal I bless God for the hallowed day; although I may be deprived of its advantages, I am conscious that many are yet participating in a greater degree of all its benefits, by resting from all their works, and by a loyal observance of it, enjoying the ‘liberty wherewith the Creator has made them free.’ But I must now leave you, and trust, that, from the desecration you will witness to-day, you will have ample evidence of the great necessity of making the cause of the postman, and all who are subjected to incessant toil, *YOUR* cause,—still bearing in mind the words of Sir Matthew Hale, that

‘A Sabbath well spent
Brings a week of content,
And health for the toils of to-morrow;
But a Sabbath profaned,
Whate’er may be gain’d,
Is a certain forerunner of sorrow.’”

R. T.—“You must away, then, postman; I think we have had a sermon this morning instead of a discussion.”

P.—“Yes, Sir,” (smiling as he retired,) “and on the *Mount* too.”

I did not comprehend him at first; but, on second thought, I recollected that the spot on which we held

our conversation is known by the cognomen of Mount Zion. The postman was passing from his residence on Parliamentary Road, to the Post-office, Glassford-street,* when I met him crossing the hill, on my way to the Caledonian Railway depot.† The hour soon arrived,—I took my seat, and was whisked away, fleet as wind, leaving home and its associations far behind me, on the very day when I was in the habit of renewing them for another week. I had my compunctions, now that I was fairly engrossed in the *melée* that took place at every station,—the confused voices of stokers, cabmen, and porters, mingling with the rattling wheels of cabs, and the uproarious noise of steam. It was a fearful contrast to the Sabbath quiet I had been accustomed to since my early days. On and on we whirled till Sabbath-loving Scotland and her peaceful vales were exchanged for those of Old England, where, as we proceeded, the bustle of commerce increased, and the Sabbath, almost entirely discarded in many places, fled in dismay from among the worshippers of mammon. Away and away we wheeled among the workshops of Europe—the towns of England—till, lo! I found myself at last in the metropolis of the world—London—where I sojourned for a week, and accompanied them in the observance of the Sabbath,

* Post-office, Glassford-street, Glasgow.

† The Caledonian Railway depot was then situated near Parliamentary Road.

which, like a theatrical exhibition, was only observed by many during the performance,—at the close of which they retired to their respective occupations, or to spend the day ‘in doing their own ways, and finding their own pleasure.’ Instead of the sacred silence so dear to sabbatical nations on the day of rest, an incessant din palls upon the ear; while the temples of Bacchus emit their profane ditties, as if in derision of everything sacred to religion and civilization. The shops, in many places, are thrown open, and the commonplace round of business goes on as usual, with all its unwholesome smells and disagreeable tendencies, incidental to the week day. Thus amid innumerable human beings of every grade, and the stunning noise arising from the hum of many voices and the clattering of carriages, I visited the moral degradation, the palaces and purlieus, the splendour and the filth of London. Calling on a friend in Moorgate-street, I mentioned to him how my feelings were outraged in observing their indifference to the rest of the Sabbath.

“I always argue against working on the Sabbath,” he replied, “even on the ground of temporal advantage. But here ‘our people are destroyed for lack of knowledge;’—they have but a meagre idea of the birthright of nations,—the charter wherewith they are made free, to enjoy the temporal advantages of the Sabbath. In many cases, they think it an advantage to be allowed to work on *Sunday*. Tell

them they should not do it, they will answer, ‘We are poor, and must provide for our families, and God will be better pleased when we do so than when we are idle and leave them in want. Necessity has no law, they say.’ And this is uttered by men who have six days’ labour to support them, and no valid reason to complain; yet, such is their ignorance and love of gain, that they sacrifice all comfort with the vague idea that they are obtaining more.”

“But I always find that in those cases in which Sunday is included in their labour for any length of time, the system is exhausted; the bow always bent loses its elasticity; and then they take stimulants with the expectation of bringing their nerves to a proper tension. Thus they become paralyzed, emaciated in person, and more reduced in means than if they had wrought the six days and rested the seventh. It is a political as well as a moral right, Sir; and any man who values his independence, will stand against Sunday secular labour to the last. Every Sunday spent in the drudgery of the shop enslaves the man, shortens his life, lightens his purse, debases his mind, and saps the foundation of every moral principle.”

R. T.—“You should know these things by experience, having the charge of men yourself.”

Friend.—“Yes, Sir, and, for instance, I am acquainted with another gentleman, who employs six men. Having got an order for an extra job

to be completed in six weeks, instead of employing another man, which the job required, to finish it in the given time, he thought by causing the six men to work on Sunday, it would be what they called a *chance* to them, and make up some lost time, which would be nothing worse for him. They wrought four Sundays, became exhausted, and he had to employ two men extra, for the last two weeks. Thus, by not employing a man at the first, he was a loser of three weeks' wages, and the men had spent more on stimulants than they had gained by the chance."

R. T.—"Yet such is their infatuation, that they look with a jealous eye on those who are defending the Sabbath rest, as if they were about to rob them of a privilege, instead of securing their moral and physical rights."

I had now resolved never to travel by railway or any other conveyance on Sabbath again; and having stopped all night with my friend, he accompanied me on Monday morning to the railway depot, and as we walked along we continued in conversation on the subject in question, till we arrived at the station.

When I observed again, that I had been much chagrined by the wholesale desecration of the Sabbath in London, and sighed for the fate of old Scotland, if these were the customs that were to be imported to her with railway speed.

“You must hope for better things,” said he; “there is a moral and divine *fulcrum* at work, which is gradually raising the minds of men above the grovelling things of this world. Although time moves quickly, God himself appears deliberate throughout all his operations, accomplishing his ends as it were by slow successive steps. But as sure as the seed that is sown germinates, buds, and blossoms, will those who are favoured as instruments in furthering the principles of the universal economy of the Sabbath, ultimately find themselves surrounded by an innumerable company of proselytes, that were imperceptibly gathering as they advanced in the good cause. And if individuals can be reclaimed, so can nations. Although a year is as a day, and a century as a year, in the civilization of worlds; yet, if a nation can be civilized, so can a world on the same principles.”

This had the effect of creating hopes of a happier result, and, taking leave of my friend, I was now on my way to Scotland; and looking back, I saw the mighty city fast receding, wrapt in a cloak of smoke. As it vanished in the distance, my thoughts turned to Scotland, and the inclination she had at present to imbibe the laxity of our Southern neighbours. “Surely,” said I to myself, “the people that, like Joshua and his house, vowed to serve the Lord, and sealed the obligation with the blood of their martyrs, will never pander to the folly of the times.

No. As the heaving fires of earth throw up mountain-barriers, and say to the billows, ‘Thus far shalt thou come, and no farther;’ so the latent fires of Scotland’s sons shall awaken, while they rise in holy anger,

‘And stand as a wall round the treasure once given
To their fathers, the oracle seers then of heaven,’

and bid defiance to every encroachment, from whatever source it may arise, to sap the foundations of the sacred institution of the Sabbath, whether in the high-pressure engine of the railway, or the high-pressure traffic in alcohol.” With thoughts such as these, in less than sixteen hours I was again in Glasgow, when I had an early visit from the postman, asking half-a-dozen questions without waiting for an answer. Without answering any of them directly, I said that I had seen enough to silence any reasonable man, who was in the habit of lifting his voice against the rest of the Sabbath. But I will have no half measures,—nothing short of a full and fair restitution of all classes from Sabbatical slavery, —even to the hundred thousand men throughout the empire, who, to the disgrace of our nation, are constantly employed seven days in the week, producing that which ruins three in every “twelve individuals composing the United Kingdom.”

P.—“I have some hopes yet of overcoming the contaminating influence of English customs, when

they have had such a salutary effect in bringing you to this determination."

R. T.—"Do you not think, postman, that if the churches were exercising their influence, it would have a great effect in ameliorating the evil in question?"

P.—"Yes, Sir, I am a living witness of the fact that this post-office traffic is not only perpetuated by the members of the various religious bodies, but by some of the highest officials in these congregations; yet a number of our letter-carriers have been debarred from the communion-table, by the very men who are perpetuating the evil they condemn in us,—viz. giving out letters to them on the Sabbath day. One of our letter-carriers, on being questioned by his pastor respecting our Sabbath secular labour, answered that he was led to believe that it was a work of necessity, seeing that the members and office-bearers were in the habit of calling for their letters as they passed from church on Sabbath day. Debarring delinquents from ordinances is in strict accordance with the rules of every rightly constituted church; but in these cases, there is either a laxity of church-discipline, or a want of discrimination, in discerning the chief aggressor, the founder and perpetuator of the evil. It cannot be entirely the post-office official; for he sighs for the hour when he shall be released from his worse than Egyptian bondage. If it is not he, it must be his Christian brethren; and, if the church would

do her duty in bringing *them* to judgment, I am convinced that it would mitigate, if not altogether annihilate, this and a great many more systems of Sabbath traffic. These inconsistencies have also the effect of subduing the moral and religious energies of him who is subjected to such unwarranted oppressions,—his high and holy aspirations are crushed by the very individuals who are bound by the holy ties of religion to cherish him in all his vicissitudes. Yet, although we are left desolate and lonely without the pale of the sanctuary, we do not demur at any sect in thus endeavouring to keep their principles unspotted from the defections of a secularizing generation. But we sigh for their sympathies, and have looked long and anxiously for the time when the various religious communities, to a man, would espouse our cause, and nobly aid us in the struggle to rescue ourselves from bondage. And we now hail the present movement against Sabbath slavery as a mighty instrument in the hand of Providence destined to accomplish the freedom of all who, heavy laden, mourn on Sabbath day. ‘Out of the abundance of the heart the mouth speaketh;’ and if I have spoken in strong language of the laxity of our church-discipline, it is from a sure conviction of the facts I have stated, and a high sense of the necessity of something being speedily done for the amelioration of the evil. My earnest wish is, that a real and thorough investigation may be made into

the causes engendering the grievance, and an entire reformation be aimed at by the ministers and elders of every denomination,—calling on themselves in the first instance, and then on all their people, to consider the state of their own souls before God, that they may be led to take steps for the stirring up of one another to care for the souls of others; so that every member of the Christian church may become a missionary to the nations in abolishing this and every other evil that strikes so directly at the root of true holiness.”

R. T.—“You are right, postman. There is little hope of any movement till, like a tree, it takes root in the common soil of the vineyard; or, in other words, springs from the toiling millions;—then it grows, and spreads its branches apace, embracing in its covert the human family,—anon its top reaches those in high places. Then, and not *till then*, it is recognised as a goodly tree,—it blossoms and brings forth fruit, which is acknowledged by all as fair to look upon and pleasant to the taste.”

P.—“Yes, Sir, and now that it is fast approximating to that eminence, the husbandman of the nations would do well to attend to its culture, for under the shadow of this vine is his safety; let him then throw a wall of defence around it, and thus prevent ‘the boar out of the wood from wasting it, and the wild beast of the field from devouring it’—ere the evil genius of the continent, in the shape of

antichrist and infidelity, overthrow the sacred institutions of the nations."

"I see," said he, (looking at the clock), "that my time is nearly expired, but before I go, by way of conclusion, allow me to throw out an ocular proof or two in behoof of the temporal advantages of the Sabbath. The *Encyclopædia of Mental Philosophy* says: 'It will be seen from the history of modern Europe, whether the human spirit does not owe all its civilization to the belief that it is connected by an actual bond, with its Creator,—whether it did not fall into bondage and confusion when it lost sight of the facts by which that union is declared,—whether any attempt to establish human society and human life, upon any other basis than these facts, has not ended in the degradation of both.' And we learn from the history of the ancient Jews, that just in proportion as they were obedient to the divine laws, so was their prosperity. But when they neglected it, adversity followed to their total ruin. And however it may be now slighted, says the author of the *Annals of Glasgow*, it is a fact, that by strictly attending to religious ordinances, Scotland in general and Glasgow in particular, stands high in the estimation of her neighbours; according as a father found himself enabled to defend the religious tenets he had espoused, he felt an honest pride in contributing to the information of his sons, and hence the prayer, graved upon her escutcheon, 'Let Glasgow

flourish by the preaching of the word,' has been fully realized. To substantiate which, we have only to glance at her unexampled progress in manufacture, her literary institutions, and numerous places of worship. If our attention to the laws of God has been of such importance in advancing our commercial prosperity, and in promoting our success in the arts and sciences; if it is a fact, I say, that by the blessing of God we have gained the eminence

‘That makes us loved at home, rever’d abroad,’

would it not be absurd in us to undermine the fair fabric that we have been centuries in building up?”

R. T.—“It would indeed be little short of insanity, yet there are men among us, who professedly recognise the Christian religion, as the rule of life, while they identify themselves with those who would erase from the decalogue the beautiful commandment which includes all others, ‘Love the Lord thy God with all thy heart, and thy neighbour as thyself.’ I would urge upon these men to consider the spirit of the golden rule, ‘Do unto others as ye would that they should do to you,’ and I would then ask them, if they are willing to change places with those whom they hold in bondage on the Sabbath? If not, how can they exculpate themselves from the moral degradation they have entailed on those they have reduced to unmitigated slavery?”

P. — “ I know not, but men who can perpetuate the scenes enacted at our post-office every Sabbath, and yet retain the garb of religion, are capable of all you have mentioned. There, at mid-day or in the evening, when the churches are dismissing, they crowd the place to suffocation, and when the windows are opened for delivery of letters, the rush becomes general, the *melee* commences, women are fainting, children crying (whom, by the way, I have seen lifted inside lest they should be trampled to death), while the incessant hue and cry of every one yelling out his name and address, creates such a confusion of tongues that none but men accustomed to the many-mouthed-babel could answer their demands. But I am delighted to see that the Sabbath movements at present in operation are striking at the root of the evil by declaiming against post-office, railway, public house, and all kinds of Sabbath traffic. It is the duty and interest of every freeman and bondsman to cheer them on in the good cause—the cause of God and the oppressed; yes, let our hearts and our prayers be one with them, and, by being faithful to ourselves, and trusting in the God of the oppressed, Glasgow may yet flourish by the preaching of the Word.”

We now mutually agreed to meet on some future day, when we would again have a conversation on the matter, and as my friend retired, I inly breathed a prayer, that as our conversation had commenced

on Mount Zion here, it might be the beginning of an intercourse that would commence again on Zion's holy hill, by the pure rivers of water that gladdens the city of our God, where the weary cease from labouring and rejoice in the rest of an eternal Sabbath.

First gift—bless'd of the Creator,
Statue of creative might,
Symbol of the peace of Eden,
Couch from which the weary laden
Rise, through Christ, to life and light.

Sabbath—dear to every creature
Be thy psalms and sacred bells;
Though to us their sounds are gladness,
Yet a mingled sigh of sadness,
With their music upward swells.

Ay, full many a broken spirit,
Thus its incense breathes on high,
Every Sabbath morn we waken,
Every holy tie is broken,
We must to our labour hie.

To the cab and to the engine,
To the forge and smelting blaze,
To the office, 'mong the letters,
Postmen too are held in fetters,
On the pearl of our days.

Through summer heat and stormy weather,
Every day, from year to year,
Penance we are surely dreeing,
Shall it end but with our being,
Shall it close but with our bier?

What base crime have we committed,
That we're held in bondage still?
Sabbath brings rest to the felon,
While in chains we ever toil on,
'Gainst our own and Heaven's will.

From our cells of Sabbath durance,
To the church we see you wend,
While we envy you and languish,
Praying in our soul's sad anguish
Heaven would us freedom send.

From bush and brake, from church and cottage,
Mounts the song of Sabbath praise;
But to us comes toil and trouble,
Yellings of the noisy rabble
Louder than on other days.

Jaded, sad, o'erwrought, and wearied,
If at night we close our eyes,
Oft the piercing, shrill steam whistle,
Roaring blast, or office bustle
Startling wakes us in surprise.

Torn from every tie that gladdens
Every humble cottage hearth,
Home a garden grows unweeded,
Children, flowerets, that unheeded
Rise uncultured from their birth.

Why, ye sordid sons of mammon!
Hew for brother man a tomb?
Rob his children of the heaven
He could make one day in seven
Of his poor but happy home.

Know, ye worshippers of pleasure,
While in haste along the line,
Like a Juggernaut you're rolling,
In your carriage listless lolling,
Ye are crushing souls divine.

The Summer of the Soul:

OR,

THE TEMPORAL ADVANTAGES OF THE SABBATH
TO THE WORKING CLASSES.

BY WILLIAM LYLE,

POTTER, ANNFIELD POTTERY, GLASGOW.

THE SUMMER OF THE SOUL.

WHEN we first entertained the idea of writing this Essay, it did not occur to us that there were so many difficulties in the way of separating from each other the spiritual and temporal advantages of mankind. We did not sufficiently advert to the fact that, while the Sabbath presented a bed of repose for our physical weariness, it also supplied a summer of peace and refreshment for the troubled soul; and that these were as inseparable as God and his divinity. Indeed so closely and indissolubly hath the eternal Being interwoven them together, that, in treating of the beneficent tendencies of the Sabbath, we are almost constrained to advance towards the conclusion of our journey with one at our right hand and the other at our left. The theme allotted to us, however, confines us to the Sabbath in its temporal aspects; and in further finding instruction concerning this matter, it is necessary that the subject be divided into two distinct heads,—as, first, *The Sabbath is a temporal advantage, inasmuch as it is a preventive*

to mental vice, and consequent physical indolence and mischief.

There are different ways in which the Sabbath may be said to act upon the minds of the human family,—especially these: its compulsory and persuasive obligations, or, more properly speaking, the decorum demanded on that day by the existing laws of our country, and the softening persuasive influence of the day itself. The former of these being a physical power, can only act upon the physical evils that come forward; while the latter takes effect upon the mind, or on the body through the medium of the mind. We have to do, first, with its persuasive influences. And how shall we speak of them,—how shall we present them in their most fascinating light? Most of us have seen a large and populous city, with its high lanes and bye lanes,—its dens of iniquity, and its homes of sin. Those who have done so, will find it no difficult matter to contrast its wild uproarious scenes with the quiet dwellings and the homely music of the village, “far remote.” It is here, among the dwellings of the poor, that the beauty of the Sabbath may be seen, and the strength of its persuasive influence felt. It is here, where almost every cottage holds a praying family, that the Sabbath’s periodical return comes like a soothing balm upon the weary and the world-worn.

It is summer,—glorious green-leaved summer,—

beams of the morning sunlight sleep on the dewy hay, and on the straw-roofed cot. The dusty cart is set on end within the shed,—the thrashing-flail is lying still,—and the noisy mill no more drowns the guiltless melodies of Nature's rough-hewn sons. Already the white-wreathed smoke begins to curl upward from a solitary chimney here and there,—slowly the sun ascends his azure path, the bright dew disappears, and the sweet flowers spread their silken leaves, and look up, as if in gratitude, toward their mighty Father. The morning is advanced, and every chimney contributes its little to the dusky cloud,—a hundred white hands are busy, the morning meal is being cooked, and preparations made to seek the Lord within his holy house. Then, like music in a dream, cometh across the silent fields the sounds of the Sabbath bells, soft and solemn as the breeze of Eden. Hark! are there not words of comfort and sweet persuasion in the measured sound? And now, mark where the homely-clad and happy villagers slowly wend their way to the house of God! Do not the bells sing, "Come away?" and doth not every motion of the worshippers beckon the straying sinner from the haunts of iniquity? Who hath not experienced such feelings, and doing so, hath not said within himself, "They almost persuade me to become a Christian?" Again, over the broad face of this our favoured land, how many thousand ministers of God's word weekly pour forth their

springs of living water, like fountains in the desert! Then we have our Sabbath schools, like nurseries of sweet fruit ripening unto salvation.

Herein, then, do we see the blessed Sabbath acting largely as a preventive to mental vice. We see the sons of labour roused from their sinful slumber by the hearth, or their yet more sinful poring over profane books, to seek the sanctuary. We see hundreds of reckless youths, wiled from racing and bird-nesting by the river-side to run the race of salvation. Their work is now changed from robbing orchards; they have learned to pluck the golden fruit so full and free to all.

We have next to notice the manner in which it may be said to act by compulsion. There are many usages in our land, whose tendencies at the very best render them rather questionable appendages to society, which the Sabbath, supported by terrestrial law, steps in and puts a stop to. Theatres, for instance, and other places of popular amusement, useless or worse than useless at any time, are by the laws of our land ordained to close upon the Sabbath day. Then there is the cessation of many of our leading traffics, that are broadly based upon principles of sin and corruption. One of the chief may be mentioned—the sale of spirituous liquors. To a certain extent their sale is limited on the seventh day, particularly in Scotland; and it is matter for rejoicing, that in many places our rulers have of late

seen it fit to be even more rigid in their restrictive measures regarding this soul and body destroying commerce on the Lord's day. When it is understood that more than one-third of our annual revenue is drawn from this source, and that it is not only a negative evil, in as far as it destroys what might conduce most materially to the temporal benefit of man; but that it is a positive evil, in as far as it creates a poison, delusive in its nature, and potent in its effects, working out man's ruin here, and laying up for him a store of misery hereafter, when this is understood, we say, the most wilfully blind must at once acknowledge the drinking system to be what a German writer has somewhere called it, 'The curse of Britain.' Having found, then, in the drinking customs of our land a power so baneful as to affect the temporal weal of mankind, the application is simple; any ordinance tending to the suppression of its effects must surely be reckoned a step in the proper direction, in fact, an actual temporal blessing.

While we affirm that Britain is in advance of every other country in her respect for the Sabbath, we are compelled to admit that England, especially in her seaport towns, is far in the background, when tried by the standard of a scriptural rest. For example, in Liverpool the organ may be heard at almost any hour, playing what they are pleased to term sacred music. This is a practice

which carries sin and absurdity on its very front. How dreadfully ludicrous it is for a score or two of human beings, to dream for an instant, while half blinded by the fumes of gin and tobacco, of raising their drunken voices in the praise of the Almighty. Were we to seek for a reason why such places as Liverpool are generally to be found in a state of moral prostration and debasement, particularly in the lower walks of life, the explanation might readily be found in the fact that there is a constant incoming and outgoing of sailors from almost every port under the sun,—men whose calling, as it is at present conducted, incapacitates them, in a great measure, from giving that attention to the Sabbath which its sacred nature demands. It is not always easy to decide what are works of necessity and what are not, hence it is that we find men who are accustomed to grope their way through life without applying themselves much to thinking, gradually losing sight of the line of demarcation between the two, until they arrive at the conclusion most likely to accord with their carnal desires, though it be at the expense of right. So it is in many cases with our poor sailors; little leisure for thought in this work-a-day world, soon leaves them less inclination for it, and the consequences are those we have attempted to point out.

Here it may be seen we have an evil beyond the reach of either persuasion or compulsion. Here we

have a daily influx of minds morally deranged, which secretly sow their abominations equally beyond the reach of law and of Sabbath influences.

Again, the evils do not generally rest within the sphere in which they are generated, but spread far and wide, till they are met from the inland counties by evils almost as pernicious as themselves; thus making England, under the very eyes of her state-supported church, a very nursery for crime and corruption. For a proof of how effectually the inland districts lend their aid in the desecration of the Lord's day, we have only to turn our attention to the immense quantity of manual labour in request for the keeping up of railway traffic, iron blasts, and an endless *et cetera* of minor works, whose proprietors are at no loss to find an excuse for their conduct, either in the hackneyed word necessity, or in the equally abused phrase philanthropy. But men should pause ere they make use of such expressions to justify a procedure so prolific of vice and ignorance in every form. Look for a moment at the men, women, and children, to be found in the vicinity of those iron blasts. What are they abroad? What are they at home in their social circles? Mere machines whose duty seems to be one unvarying routine of sleep and labour; with them there is no thought of providing for the wants of the mind; they are denied the full allotment of rest which God in his goodness intended for their bodies; and is it to be wondered at if

the field of their mind be neglected? Many of them have to work, or what is the same, have the liberty of working if they choose, seven days in the week, at a business which, working at the rate of six hours six days in the week, would, in a short time, undermine men's constitution. Where then are the hours for recreation of body? Where the time for improving the mind? All sacrificed at the shrine of Mammon. And it were well if the evil ended here; but no,—feeling the want of natural spirit in the midst of their unceasing toil, they have recourse to a false stimulant which carries in its train a dark and fearful catalogue of sin and misery. In such manner they live, in such manner they die. Many of them have never *opened a Bible* in their lives; in their hearts the sun of the true Sabbath hath never shone; they are told that their Sabbath day's work is the work of necessity, and withheld, to a great extent, from the light of Scripture, they believe it. This then is the picture which England in many places presents, and this is the picture that must still meet the eye of God's people, wherever the Sabbath of the Lord is neglected.

Secondly, *The Sabbath is an incentive to virtue, and consequent industry.*

Alexander the Great has said, "Nothing is so base as a life of idleness, and nothing so princely as a life of toil." Not less decided, and far more numerous, are the condemnatory expressions made use

of by Solomon, his brother in royalty, and father in wisdom. It cannot be said, however, that we require to look among the writings of the ancients for a proof of this, when so much of our every day experience may be found to uphold the theory. One glance at the physical constitution of man will inform us that, without a life of toil, the race would soon become extinct. Like the machinery of a clock, 'the body prospers only when in a state of motion. Look at the rich and opulent of our land, and this truth will become even more apparent. Few of them are healthy and robust, either in body or mind; for observe the unseen link is here, as in every other instance, connecting body, soul, and mind together. These are some of the results brought about by indolence of habit, supported by, and ministered to, by having a greater share than others of this world's wealth, without attending to the condition attached to it by God in the profaned bowers of Eden, "In the sweat of thy brow shalt thou eat bread till thou return unto the ground."

Extend now the sphere of our observation, and let us take a survey of what industry has done for mankind. The great and good of all ages, from our blessed Saviour himself down to the philanthropist of modern times, have come of parents who made it their boast that they had toiled from their youth up. One of the greatest generals the world ever saw, deemed it no disgrace to leave the gilded trap-

pings in the court of his conquering country, and, like the hapless bard of Coila, be happy in following the plough. Alfred the Great was only at a loss how to measure his time so minutely as not to lose a moment of the precious hours that formed a chain between the time of his birth and that which was to see him rendered back again "dust to dust." There are ships upon the broad sea, industry hath placed them there; fruits and flowers spring in beauty from the earth; but it is the cherishing and cultivating hand of industry that brings them forth. We have clothes to shield us from the winter, the summer blesseth us with food. We have churches wherein the word of God is preached, morning, noon, and night. We have printing presses whereby the word of the Lord can be spread over all the earth; and what one of these is the fruit of indolence? Knowledge and thought have been breathed into words, making thoughtful men wise, and careless men thoughtful, but these sprung not from men who loved "to turn upon their beds," and to "hide their hands in their bosoms." These blessed benefits are all the offspring of industry, whose vital constituents are minds properly regulated, time properly divided, and a bold yet holy reliance on the promises of the Eternal.

Now mark in how much the Sabbath is conducive to industry. The Sabbath may be considered as much a part of God's provision for man's

temporal well-being, as the distinction between day and night. A love of change is a grand feature in the character of man; it may be called part and parcel of his existence. This spirit, then, having been planted in man, it behoved the Creator of all things so to order it that nature should minister to his desires. How well he has done this we leave it with those to show who have made Nature their study in its widest sense, and confine ourselves to the wisdom displayed in the division of time. Mark with what precision day follows night, and winter summer, each with its characteristic features and appertaining beauties. The night is meant for the body's rest, the day is meant for toil,—and with what kindly influence do the evening's dusky shadows steal upon our weary eyelids, wooing them to repose!—and then with what renovated vigour do we meet the morning's bracing air! A new world, as it were, to the body, to the mind a new hill to climb, and cheered by the thought that we have the *top in view*.

“Now herein is love.” Fancy that our life were one unchanging ever-working day, what sighing monotony, what exhausted peevishness would be ours. But God is wise—and more, God is merciful—he knew, in his wisdom, what the body would need, and in his mercy he provided for it. But has his kindness ended here? The body will not live of itself;—what were the use of such a body without a

soul? But he hath given it a soul, and he hath given that soul a resting-time, and that resting-time is the Sabbath-day. The Sabbath is to the soul what night is more emphatically to the body,—a time to look forward to,—a time to gather strength, that it may the better meet the hardships of life. The Sabbath is like an inn on the way to eternity, where the weary traveller may rest awhile his mortal body while he reinvigorates his spirit, till he is enabled to set out anew toward the end filled with a lively faith. Who shall tell us now that the Sabbath doth not conduce to industry, and industry to the temporal well-being of man? Doth not the soul rest upon that day as on a couch, or work a work that is to it better than a rest? Then, through its connecting cord, doth it not send its electric fire to the drooping mind and the fagging body? and then do they not all spring forward, the one to work the world's work faithfully, and the other on its path of light to seek the New Jerusalem.

The Sabbath is indeed a summer to the soul,—the only day in which it can freely stray in the garden of the Lord, and gather flowers and fruits to strew upon its dreary path through the vale of sorrowing and pain. And, oh! how anxious is its righteous donor that we should preserve it entire! Hear what he has said through his servant Moses: “To-morrow is the rest of the holy Sabbath unto the Lord, bake that which ye will bake to-day, and seethe that ye will

seethe, and all which remaineth over lay up for you to be kept until the morning." To-morrow, he might have said, belongs to the soul,—to-morrow it must gather fruit for another and a better world.

But in the face of these, and many more passages to the same effect, to be met within the book we all profess to honour and obey, comes the railway speculator, breathing a hollow philanthropy, and hinting of his desire to see the working man possessed of a few hours for recreation,—and those hours are to be clipped from the Sabbath. What! are man's pleasures to be secured to him before the substance of his life? are his luxuries to be made certain before his necessities? or, question of questions, do either of them come before the worship of God, and the welfare of his immortal mind?

Go out into the fields, ye weary ones! upon a Sabbath morning. Suppose it June—"one of June's brightest days"—inhale the perfume-laden zephyrs as they climb the silver air from the green-lined valleys where the roses grow. Look around upon the waters as they glisten in the sunlight, like seas of shining pearls. Hark the merry birds and the droning bees, with whom every blink of sunshine is a Sabbath, as they chaunt their hymns of praise to Him who gave them life. Look upward to the gorgeous skies, with their fleecy clouds like chariots of snow sporting round the glorious majesty of the sun. Think on Him whose robes are whiter than the

clouds, and whose presence is brighter than a thousand suns. Then carry yourselves back to the time when all these were yet fresh from the Creator's hand,—think of how that Creator blessed and sanctified the seventh day,—think that even now, although six thousand winters and as many summers made glad the earth since its institution, still doth the Sabbath spring from out the mists of ignorance and error that the lapse of years and conflicting opinions have thrown upon it, with some of its pristine purity,—think that men, that potentates and kings, have done their utmost to crush its bright existence, and that still, Phoenix-like, it sinks in one place but to rise in greater brilliancy elsewhere, and that it will do so till the great theatre of the earth be hallowed by one universal Sabbath.

After all, it is quite possible that there are men who have never been able to discover the good resulting from a septenary preaching of God's word,—in the mending and propping up of morality's many-wheeled engine. To them we say, If you can find no relation to those preachings in the superior tone of British character, whether individually or in her cabinets, it would be much better, instead of looking at what we are with them, to fancy, if we can, what we would be without them. Now, some will say this is hard to do. Nothing of the kind; do it thus. Look at France,—as a nation our equal, if not our superior, both as regards natural

gifts and geographical position; yet at what time in all her history, from the day she first claimed a place among the nations up till the present, when she has been once more shaken to her foundations, can she be said to have been on a footing with Britain, either in strength of character or in the proper application of the gifts she receives? Every unprejudiced man is compelled to answer, "Never." Again, take a glance backward through the page of ancient history. Look at Greece—the land of philosophy and art—or her sister country, Rome—the home of science and the depot of intelligence for all the world—when her glory was yet green; yet to what did their acquirements lead them? To rapine and war,—to the worship of gods, imaginary deities, and idols of every description. It was the triumph of their art to leave all nations kingless but their own,—it was their glory to see the subjection of other lands complete.

Here we see were nations, having rain and sunshine, wealth and science, yet where was their true happiness?—where was their Sabbath, the food for their never-dying souls?—where the calm resting upon God, and God's mercy, which the observing of that day is calculated to produce? Was it seen in the factions, the hourly tumults of their state? Did it appear in the death of Brutus, or the fall of Cæsar? This is what nations have been that were without the Sabbath and its attendant benefits,—this is what they will be,—this is what they are. Witness the

empires of China and Burmah,—the Japanese islands,—and all the discovered globe where the Sabbath hath not spread its benign influence. Mark how, as we near the shores of Britain, we seem entering on a calm. Is it for nothing that we see our native land still a home of peace, amid the general wreck of kingdoms and the fall of thrones? Is it for nothing, that, while the rest of the world is shaken as a forest full of trees, Britain rises like a rock from out the waves, strong in her weekly preachings, with her holy Sabbaths unimpaired.

We have thus endeavoured to point out the evil resulting from a neglect of the sacred uses of the Lord's day, and in another place to point out the benefits arising from a strict adherence to them. In the course of our progress we have found, that although in our native land the moral world may be said to be on the move, and the Sabbath partially kept, yet we are far behind in our march toward the standard of a scriptural Sabbath. We have found, that although we have one law for the suppression of evil on the seventh day, we have another which sanctions or winks at its desecration. If the law says the theatre must be shut, it also says the barracks must be open. If it commands that the houseless poor must not seek to live by singing through our streets on that day, it also says that the brazen bands of war must then tune their battle notes. Oh, Britain, Britain! with all thy holiness, with all thy

Sabbath's purity, thou hast much to learn,—much to change in thy legislative arrangements,—and, alas! many despised privileges to account for. Oh! when shall we see the soul-delighting day, when not only shall the trumpet be mute on the holy day of God, but, in the graphic language of Scripture, men shall

“ Hang the trumpet in the hall,
And study war no more.”

Oh! thinking men of Britain! Christians of Britain! this task is yours;—it is yours to say, and to see it acted upon, “that war shall no longer stain the annals of your name:”—and your weapons to accomplish this are, the Bible and the Sabbath.

Brother-labourers in the field of time! I implore you to take heed and beware of every movement tending to the infringement of your Sabbath privileges. Many and motley are the garbs in which its foes assail it, and sharp and subtle are the weapons they use. Harken not to the mill-owner and the manufacturer when they tell you that part of their works must be kept in motion on the Lord's day, *that the working man's wages may not be curtailed*. Say unto them,—Hypocrites! the Lord shall bring you into judgment. And say to the advocates for railway travelling on the day of rest,—Go and be generous with your own,—give not away, for the benefit of the poor or the rich, that which belongeth

to the Lord. Listen to no glossing sophism; but keep before the eyes of your understanding, "This is *the day* which the Lord hath made." Already are your hours of labour too many for your health and peace of mind. Then, in mercy to yourselves and in honour to your God, respect and defend the Sabbath. Look neither to the right nor to the left, but press forward for the prize.

Sabbath defenders! scorn may come
From profane and polluted lips,
But ne'er let scorn o'ercloud your home
With the gloom of its dark eclipse.
Think of the "rest" old Israel knew,
In the day of God's grace to man,
Holding it still a rest for you,
And a comfort through life's dark span.
Why should you fear what earth can do,
Though you stood in its direst ban?

Let each successive day spring up in the midst of your weary lives like a well of water in the wilderness, whereat the weary traveller may "rest" and drink and be refreshed. Like a guide-post, pointing your way to a peaceful eternity,—like a land-mark, telling you of a shelter from the storms of fate, and bidding you still "hope on," such let the Sabbath be to you,—remembering that the Lord, who hath *never said* and then forgotten to *do*, hath promised to them who keep his laws on earth a resting-place on high, and an unbroken Sabbath, while vast eternity unfolds its tireless wings.

The Queen of Days:

OR,

A N E S S A Y

ON

**THE TEMPORAL ADVANTAGES OF THE SABBATH
TO THE WORKING CLASSES,**

AND THE

**CONSEQUENT IMPORTANCE OF PRESERVING ITS REST FROM
ALL THE ENCROACHMENTS OF UNNECESSARY LABOUR.**

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THE QUEEN OF DAYS.

BEFORE entering upon the special work of this Essay, we feel a strong desire to give vent to a few scattered thoughts, having a rather general bearing upon the subject.

Once upon a time, a number of poor villagers were collected together in a cottage, listening to an infatuated preacher, who had an inveterate hatred to the moral law as a rule of life. In order to give them an idea of how the law had fallen, he spread out his handkerchief, and holding it by the corners, said, "The law, my friends, has fallen down before the believer like this handkerchief;"—then, letting it go from his hands, it accidentally fell upon the candles before him, and extinguished them; leaving his whole audience in darkness. Perhaps he could not have illustrated more clearly the moral darkness that prevails among people and nations who throw off all restraints of the moral law.

There is one commandment of that law, which, if disregarded, will produce the same effect. By the

highest authorities of our own land, the right observance of the Sabbath was at one time publicly discouraged. The infamous edicts of James the First of England and his son Charles, were scattered over the people, telling them that the Sabbath had fallen;—the napkin here too fell, and enveloped the whole land in moral darkness. All know the bloody tragedy that was enacted during the reign of the Stuarts.—France has more than once publicly declared that the Sabbath has fallen; and as often that nation has been enveloped in darkness. In the course of ten dreadful years she experienced ten revolutions and forms of government. Like a wild maniac her hand was imbrued in her own blood,—princes and nobles were put to death or banished,—men, women, and children were massacred by thousands at a time,—and millions of human beings were destroyed in their own country. At the present day she is in a state of delirium, and the revolutionary frenzy has already carried its victims to the grave.—Single individuals, too, afford us the same important lesson. A stone thrown into the air is not more certainly followed by its fall, than the national desecration of the Sabbath is followed by the downfall of a nation's morality. This is no theory, but a fact founded upon experiment. And nations which are wise, will be content with the experiment of others without trying it for themselves. The law of matter we all know from per-

sonal experience; but the test of the law of morals is of a rather costly nature, for every stone thrown up to heaven, falls on the head of him that sent it. Those persons who have tried the experiment for themselves, have often paid the cost of it beneath the black gallows.

It is almost incredible, that men of understanding in many things connected with the business of life, should insinuate among the working people a looseness of Sabbath observance, which is invariably the sure prelude to looseness of morals, while the right observance of it is the best guarantee of respect to all the other commandments. Those who have no respect for the first table of the law, might at least value the Sabbath for its mighty influence on the millions, in staying their hands from breaking the eighth by appropriating the property of the rich, and in keeping them from imbruing their hands in the blood of their fellow-men. If there are any who affirm that the Sabbath has no such influence in deterring from crime, those who are living in crime afford a tangible contradiction to them. They hate the day with a perfect hatred,—to be bound down to a peaceful observance of it, would be to them like cutting off a right hand or plucking out a right eye. When Aristides, so remarkable for his inviolable attachment to justice, was tried at Athens, and condemned to banishment, a peasant who could not write applied to him to put

his name down for his banishment, being unacquainted with his person. "Has he done you any wrong," said Aristides, "that you are for banishing him in this manner?" "No," replied the countryman, "I don't even know him; but I am tired and angry at hearing every one call him the *Just*." Those who live in crime and vice are tired and angry at the Sabbath, because "the commandment is holy, just, and good;"—but those among us who are free from crime, can bear testimony to the fact that the Sabbath, with all its accompanying observances, has a powerful influence in levelling the wild and impetuous passions, alike dangerous to ourselves and our fellow-men. It begets in us an elevation and character, and makes us recoil at the degradation of being punished by law.

There may be a half-conscientious few that are somewhat staggered at finding such an array of wealthy, smart speculators doubting the perpetual obligation of the Sabbath. Finding them so cautious, wise, and calculating in worldly matters, they readily imagine that were the same minds brought to investigate such a simple question as the Sabbath, they could not fail to hit very near the truth. Perhaps this miracle of mind, in being able to comprehend difficulties, and failing to comprehend simples, may be capable of explanation. Every one knows that, if, in the attainment of any object of desire, the mind is allowed to fasten upon it with partiality and an

over-degree of fondness, a mist will be diffused over other objects of equal and higher importance, so as to conceal the claims they respectively have on our attention. However bright the intellect may be at its own favourite work, it will make but a poor figure in every investigation that has the least tendency to cross its favourite theory. Dr. King, in his "Anecdotes of his own Times," speaking of one who fixed his mind too much upon one object, says, "The arguments of reason, philosophy, or religion, will have little effect upon him. The greatest endowments of the mind, the greatest abilities in a profession, and even the quiet possession of an immense treasure, will never prevail against avarice." He also tells us of an old wealthy kinsman of his own, who was wholly deprived of his sight, and who agreed with an oculist that, if he was restored to any degree of sight, he should have a reward of sixty guineas. The experiment was effectual, and the old man was enabled to read without spectacles all the rest of his life. But in place of being overjoyed at the good effects, he lamented the loss which he had sustained, and contrived how he might cheat the oculist. He pretended that he had only a glimmering, and could see nothing perfectly; and for that reason the bandage on his eyes was continued a month longer than the usual time. By this means he obliged the oculist to compound the bargain, and accept of twenty guineas. "A covetous

man," says Dr. King, "thinks no method dishonest which he may legally practise to save his money." This may enable us to understand how ingenious minds may at times fail to see plain and simple truths. Here is one so bent upon the object of his exclusive regard, that it not only prevents him from seeing the rights of others, but shuts out from his bodily eyes the light of day. Perhaps some may imagine that those gentlemen, who can see no account of the perpetual obligation of the Sabbath in the Bible, and no injustice in depriving the labouring man of his day of rest, have drawn a somewhat similar shade over their eyes. We by no means check the thought; but submit the anecdote to each and all for their own private reflections.

Others, again, are ranged against the divine authority of the Sabbath, because they have found some men of learning and clerical honours speaking lightly of its claims. The arguments of such writers are greedily grasped at by those who appear thankful for arguments, ready-made to their hands, wherewith to oppose the advocates of the poor man's day. Those who handle them seem not always quite sure as to the soundness of them, for they often betray their doubts by refusing to enter the field of argument. It gives the irreligious boldness, when they find men having a religious name ranged on their side. There are no errors more dangerous and widespread than those originated by men of learning

and influence, who have shown themselves wise and far-seeing in other fields of thought. The very fact of their having shown ingenuity of mind in one subject, is taken by many as a sufficient guarantee for accuracy of judgment in whatever else the same mind may employ itself. We find Dr. Paley opposing us—a learned name, and a learned parson too; but our belief is not in the least disconcerted by finding him in the opposite ranks. In all ages of the Church, we find instances of the unlettered peasant maintaining the cause of truth in the face of men in clerical orders. “Get you gone, you young clown,” said a chafed monk who had been defeated in argument by a youth; “you are hardly out of your leading strings, and do you presume to give your opinion upon matters which have puzzled the most learned divines?”

Dr. Paley would have us to believe that we are indebted to God for only a few hours’ rest on the Sabbath, and for the larger portion of it to the wisdom of man. He says, “A cessation upon that day from labour beyond the time of attendance upon public worship, is not intimated in any portion of the New Testament.” Again he says, “The assembling upon the first day of the week, for the purpose of public worship and religious instruction, is a law of Christianity of divine appointment; the resting on that day from our employments longer than we are detained from them by attendance upon these assem-

blies, is to Christians an ordinance of human institution." The divine law, it appears, was imperfect; it did not possess enough of forethought, and had to go through a remodelling process in the courts of sage man, and receive an amendment in the shape of an addition! The few hours in church were found to be rather unprofitable, and not productive of the effects which divinity had expected: hence imperfect man had to make perfect what perfection itself had failed to accomplish! Paley has laboured hard to establish his favourite theory; and it is not difficult to see that he seems more to be labouring in search of arguments to support a preconceived opinion, than searching for truth. Every working-man who makes it a matter of conscience to attend church, cannot but spurn from him the idea that the small portion of time he is there, is the only part that is free from the invasion of man. He feels that the divine law would be utterly useless in effecting the end for which it was appointed, were he to mingle amid the turmoil of the world before and after he came from the house of prayer. He feels that there would be nothing but mere outward show as the consequence of such a sudden transition from the cares of the world to the concerns of religion. In place of having the mind abstracted from the world, his whole frame would be jaded and agitated—his mind, dull and listless and stupid, perfectly steeled against all impression. And so long as that law of

nature exists by which the mind is incapable of thought when the body is wearied and worn out with toil, moral and spiritual advantage accruing to the working man under such a fractional and nominal Sabbath, would be an utter impossibility.

This fractional Sabbath would be quite the religion of gentlemen. Paley does not appear, from the tenor of his earlier writings, to have had much consciousness of the spirituality of religion; he seems somewhat prone to reduce and accommodate the supreme obligations of religion to local circumstances. Had he fully recognised its spirituality, he would probably have taken different views of the Sabbath question. He would not have been such a disturber of the "finny tribe," neither would the fishing-tackle have engaged so much of his leisure hours. We would not have seen the singular contrast in the small print of the gentleman with clerical-hat and fishing-rod in hand. From his biography we learn that he had no scruples in attending the play-house. He did not disdain the amusement of the card-table, and was partial to a game at whist. A companion of his amusements being somewhat at a loss for a right excuse to give for such pastimes, remarked to him "that the only excuse for their playing, was that it killed time." "The best defence possible," replied he, "though time in the end will kill us." Had Dr. Paley employed these leisure hours in visiting the dwellings of the poor,

he would have seen how much they required the whole Sabbath to raise them from the low state of morality which so extensively prevails among them.

PHYSICAL ADVANTAGES OF THE SABBATH.

1. Man, as well as the inferior animals that he employs to assist him in obtaining the necessities and comforts of life, is so constituted that *he cannot long exert his physical powers without short or momentary intervals of cessation*. This is true both of the operations of body and mind, and there are few that have not, in some measure, experienced the truth of it. Nay, we have, in too many cases, the mind unnerved by intense application, and the body shrivelled and shrunken by excessive toil. Whether we wander through the field or visit the workshop, we find that the living machine that accumulates the wealth of our country, cannot be compelled to incessant toil without irreparable injury. The ploughman, with measured step, slowly plods along the new-turned soil, and guides with steady eye his cautious horse; having reached the end of the long furrow, he lets his plough fall to a side, on which he leans, and gives a few minutes of rest to his sweating and panting steed. The man who plies the ponderous hammer at the forge, we find often in the course of the day reclining on the bench, covered with dust and sweat—his whole body agitated with

consuming toil, and sweat oozing from every pore. The weaver, that so deftly plies his shuttle, throws it aside, and rests his nimble hands. What these momentary cessations are to a workman in the course of a day, his Sabbaths are to him in the course of his day-of-life. They are so many resting-places or breathing-moments, in the course of his laborious existence. The poor man is much the better of it; and the world is served none the worse by allowing him one day in seven to rest his weary limbs. Were the world to wrest it from him, and compel him to toil and moil through a life on which no Sabbath would ever shine, it would release him the sooner from its service, and drive him to another world to appeal from tyranny to God. There are none who can appreciate the Sabbath equal to the toil-worn man. It possesses a charm to him which it denies to his more fortunate fellow-man. Its highest blessings are alike shared by the peer and the peasant; but the one can extract from it an enjoyment which to the other is but everyday fare. It is emphatically the poor man's day; and no wonder although he looks with a jealous eye on every symptom of the times that threatens to deprive him of his invaluable boon, conferred on him in a special manner by the God of the rich and poor. He who would tear from the sacred book that precious leaf which bears those blessed words, "In it thou shalt not do any work," must be ranked as the poor man's greatest foe—one

who degrades him with the beasts of the field—one who refuses to acknowledge him as an intelligent being and an heir of immortality. Every working-man knows how necessary the Sabbath is to recruit his wearied frame. It is as necessary to him as the food he daily eats. The one, like a slow poison, might take a longer time to operate, but eventually it would bring him to a premature grave. To those who know nothing of what labour is, we shall state the opinion of Dr. Farr in his evidence before a Committee of the House of Commons. He says, “the alternating of night with day is not more essential for the well-being of the physical frame of man, than is the cessation from labour one day in seven. In fact, that the machinery of man, in one respect, resembled that of an eight-day clock; he runs out if not wound up regularly once a-week; and the process of winding up requires twenty-four hours for its due completion. One day in seven, by the bounty of Providence, is thrown in as a day of compensation, to perfect by its repose the animal system.”

2. The advantages of the Sabbath as a day of rest become endeared to us, when we reflect that *competition in trade extracts from the working classes the very utmost of their physical strength*. Man is his own,—it may be he can claim no other property than himself. But this right which he has of himself, is taken advantage of by many unprincipled task-masters. Competition is driven so

hard now-a-days, that the poor man has often to make up, by hard labour, any loss connected with an engagement or contract which an avaricious speculator may throw himself into. This often exposes him to worse usage than the inferior animals. The very worst of men, for their own interest, will not overburden and over-work those animals that belong to them, for they know well that the price at the market will materially depend upon their sound condition. But the poor labourer has no such protection; if his death is caused by over-work, it is not felt by his oppressor as in the least injurious to his earth-born interests. But the loss of his horse, would send a blow quivering to his inmost soul. He labours his horse as something connected with himself, giving it proper intervals of rest, that he may be no loser by it; he has some interest in the poor animal, and personal interest, in the heart of a gross worldling, will produce kindness to others for his own sake.

We shall here give an extract from a treatise on the means of ameliorating the condition of Artisans in France, by M. Emile Beres, and we appeal to the whole working-classes if it does not exactly apply to our own land. "Employers are often guilty of unpardonable carelessness with respect to the employed. To see their conduct one would suppose that the men in their service were inert machines, or else that they possessed the power of the Creator to reconstruct broken limbs, to restore exhausted con-

stitutions, or to give life to the dead. Here a deleterious atmosphere, which ought to be carefully purified, is imprudently allowed to be inhaled; there a poison which ought to be handled with precaution, is allowed to penetrate every pore. Further on, as if man had wings, he is embarked on the most fragile scaffolds. Again, he is inconsiderately left to prosecute dangerous researches, which demand the utmost care. It is not thus we should act, when the health and life of human beings are in question. To such neglects how many families owe their poverty and misery."

Having thus taken a brief view of the aspect of the working populace to which they could justly subscribe, the mind naturally looks for protection and sympathy away from man—all rights being invaded to the very utmost. It endeavours to discover some superior law or standard which peremptorily demands a fixed interval of rest and leisure for the poor and oppressed, of which no one dare deprive him without threats or punishment pending over his head. Our day of toil is lengthened to such an extent, that men in the prime of life wear a look as if they had reached their grand climacteric. And the great ones of the earth cannot afford to release us sooner from our oppression, in case it should interfere with some economical theory. Thus driven from man, we find a Protector more powerful than the greatest tyrant that ever trod on the rights

and liberties of the poor,—a Protector whose divine mandate dare not be trampled upon with impunity. And but for the fact that the sacred volume contains an imperative command to observe the Sabbath as a day of rest, the existence of the working population would become one of never ending toil. Can less than this be inferred from the many encroachments that are now being made in the way of enticing workmen to disregard the Sabbath as a day of cessation from toil, in order to pander to the avarice of speculators?

3. The advantage of the Sabbath as a day of rest is strongly impressed upon our mind, by daily witnessing *many of our fellow-workmen the victims of oppressive labour*. Oh, it is a heart-touching sight to behold an industrious and honest tradesman, suffering, in the prime of life, from disease produced by his employment,—the body racked with ponderous weight, or the lungs stifled by the dust flying from his tool. It is more touching still to behold him, with wasted form and death-like countenance, take his stand among his fellow-workmen at his place of work. Nothing but dire necessity called him there—a wife and children depending upon the produce of his hands;—he will stretch himself to the very utmost to provide for their wants, rather than see them depending on the charity of others. We have seen such cases,—men in living form displaying the frame-work and the skeleton of life, plying the

hammer. So anxious have they been to provide for those depending upon them, that, over-rating their own strength, and impelled by the noblest motives, they would make an attempt at work, but in a few minutes weakness compels them to give it up. Follow such a one to his home,—on account of a protracted illness, it has been long barely supplied with the comforts of life, and can afford him nothing but the coarsest fare. He forgets himself, and looks only to his wife and helpless children, who will soon be left to a cold world, without a stay save the strong arm of heaven. To be deprived of him as their support and daily provider,—the thought crushes his spirit, and as the last breath heaves his bosom, the glassy eye of death is fixed on the weeping group. There could be many such cases told in connection with almost every trade and calling at the present day, of men who, either by over-exertion or over-confinement in their respective employments, have fallen in the very prime of manhood. And if this takes place even when we enjoy the Sabbath, how indefinitely multiplied would human misery and mortality be were it blotted out of the calendar of days!

Just let one who has been 25 years working at a trade look along his past life, and endeavour to pick out all the Sabbaths he has enjoyed during that period. He will find that they amount to 1,300, or more than $3\frac{1}{2}$ years. This is no small amount of time, more especially when we consider that it has all

been at our own disposal, devoted to rest and leisure. One can scarcely fail to see how much more advantageous it is to have this amount of rest scattered at regular intervals over our laborious lives, than to enjoy them all at once. The regular return of the Sabbath, is so peculiarly suited to us as workmen, that we can scarce fail to see the hand of Infinite Wisdom in its establishment. Each makes its periodical visit single and alone, so that we are not to enjoy more than one at a time, neither are we allowed to labour two weeks, without a Sabbath forcing itself in between them. The wisdom of this arrangement, may be seen by any workman from his own personal experience. Were he to deprive himself of any of those intervals of rest in the course of a day, with the view of getting it added to his leisure at the end of the day, he finds himself injured by his imprudence, and unable to give the same energy and strength to his next day's toil.

4. The advantage of the Sabbath as a day of rest, is seen by the working man, when he considers *the unstationary nature of places of work*. This is an inconvenience little thought of by others. The place of work to many is of so changing a nature that at one time a workman may be employed at his own door, and at another he may have to travel miles every day, before he can reach his place of employment. With the exception of the Sabbath, he never sees home in the broad light of day. Take the case

of a labourer in the field. The first crowing of the cock is his alarum-bell; it may be, as in many cases, the poor man's chronometer. At that dark hour of the morning which precedes the dawn, and ere a single ray has emerged from the east, he leaves his home when all the inmates are silent and wrapt in sleep. He takes his supply of provisions that is to serve him for the day, and wends his way, solitary and alone, through the silence and blackness that prevail all around. It may be in the dead of winter;—and after labouring in the field for some hours, exposed to a nipping frost-wind or drenching rain, which so soaks his clothes as to make his very limbs stiff and unwieldy, he seeks out a shelter from the wild elements in the corner of a hedge;—or perhaps a better is formed by the trunk of some neighbouring tree. Here he stands cold and shivering, and with dripping clothes unfolds the napkin from his cold meal; and as the bleak wind sweeps across the plain, and keeps up a melancholy *sough* among the branches a-top, the poor cottar stands eating his crust of bread. Never did fireless savage finish a colder repast. There are other cases again of tradesmen who seldom know the comforts of having a diet at home on their own tables. The workshop is so distant, that to travel to their own homes every meal hour would be a self-imposed physical oppression. They are, therefore, compelled to content themselves, as they best may, with a rather scanty diet through the six working

days. The Sabbath, more kind than other days, redresses the grievance, and makes a clean sweep of all the hardships of the bygone week. On this day the cottar and tradesman enjoy all the comforts and pleasures which their homes can bestow. The cottar, in place of his cold stand beneath the tree, in the open field, sits dry and comfortable by his own fireside. In place of his cold morsel of bread, which he fared on during the past week, he enjoys as warm and substantial a diet as his humble means will afford. The tradesman too, exchanges the dusty workshop for his own home, where he breathes a purer and more wholesome atmosphere.

There is another grievance which many a poor man suffers in consequence of his work being far from home. The distance is at times so great that he cannot mingle with his family till the return of the Sabbath. We have known some travel a dozen miles on Saturday night, to embrace and fondle the objects of their love and affection, and receive the joyous welcome of their children full of merry glee. Every parent possessed of a spark of that universal principle—parental affection—is compelled to admit, whatever may be his creed, that the Sabbath is his friend, and that they who would endeavour to secure the Sabbath inviolate to him, are acting the part of a friend. It imparts to him a joy irrespective of his belief, and affords to all an experimental knowledge

of Him who bestowed that day of rest on a labouring world.—Let it not be forgotten, however, that the man of sanctified mind values this blessed periodical return at a far higher rate, and from far nobler motives, than the man who is merely actuated by the promptings of natural affection.

5. We shall merely notice another advantage on this head, namely, *the effect which the Sabbath has on personal and domestic cleanliness*. It is often seen that there is no step taken in that direction till the very end of the week, both in houses and by individuals, and those who have no great pretensions to that quality,—which, as Dr. Johnson says, ought to be ranked among the Christian graces,—are shamed into it by their more decent and tidy neighbours. We venture to say, that were the day of rest only returning once a month, in too many cases, the thorough weekly cleaning operations now practised, would be deferred to monthly periods. Those among the working classes who have no great respect for such a quality, either on week day or Sabbath, may be induced to make some amendment on their person by reading the following:—Mr. Fairbairn, engineer, who has upwards of 1,000 workmen employed in England, in giving evidence on the influence of education on the value of workmen, before a Committee of the House of Commons, says: “It is always an indication of looseness of moral conduct, to see a mechanic in dirt or in his working clothes upon the Sabbath.

Thirty years' experience leads me to draw a very unfavourable conclusion, as to the future usefulness to me, and of success to himself, of any workman whom I see in dirt on a Sunday."

INTELLECTUAL ADVANTAGES.

1st. Since our work impairs the mind, *the rest of one day in seven is of incalculable advantage to our mental faculties.* When on the eve of being released from work, we have taken a review of the long day, back to the early hour when we commenced in the morning, and lamenting that so large a portion should be necessary to procure a moderate degree of comfort to the body, we have made up our mind to devote the fraction of the day left us to the more distinguishing part of our nature. With this resolve we have wended our way home, washed the dust from our brow, and endeavoured to shake off all lassitude from our frame. We sit down with book in hand, and attempt to gather in our wandering faculties and nerve the mind for thought. The body is agitated with toil, and a few minutes' rest brings a drowsiness over the whole frame. A dulness and stupidity gathers on the mind, which baffles all power to banish. Before such formidable opponents, our previous resolves are utterly powerless. They give up the conflict, and dull insensibility reigns over both mind and body,—the head sinks on the breast, the

hand relaxes its hold, and we are startled from our short slumber by the book tumbling on the floor. Another and another resolve is formed, and the experiment as often tried; but it will not do, the results all end as at first. The book is again lifted from the floor, thrown aside on the table, and the night given up as one lost in our existence. At more favourable times, we have experienced such a deadness and want of energy, that much time was spent in getting the mind into working trim,—the fugitive faculties ever running from their posts, the mental vision dim, and that important power of fixing the attention weak and feeble. All these trying circumstances evidently arise from over-bodily exertion, and the want of sufficient exercise of the mental faculties. So long as the union between mind and body exists, the one cannot suffer without injuring and impairing its more valuable companion. The one sympathizes with the other, and maintains a reciprocity of affection. Every season of rest and repose to the body, is a cordial to the mind. And here the Sabbath forces itself upon our notice, it ever stands on the foreground of the poor man's temporal advantages. Our past life is studded with that sweet day of rest.

2. Another intellectual advantage of the Sabbath is, that *the mind is under a process of culture during the right observance of that day*. It is true that all secular pursuits are to be abandoned during its sacred

hours. No works on art or science, should engage our attention on that day. But there are other authors, whose works are devoted to our moral and religious improvement; and the intellectual faculties are under a process of cultivation, when engaged with them. Truth, either in a book of divinity or secular knowledge, is not to be seen with any clearness, without the application of an attentive and recollective mind. If we read an hour closely, here is an important lesson in fixing the attention upon one subject. If we stop and recall to our minds the ideas we have read, we exercise our memory. If we compare what we have read with the unerring standard of divine truth, here is an exercise of the judgment. It is not, however, the cultivation of these faculties that is our primary object. They come in as handmaids to it. They are the instruments, and require to be handled before our end can be attained. The end we aim at is our religious knowledge, and the cultivation of our minds is the accompaniment; and no one who has the least semblance of reason will deny the benefit of the accompaniment to the working-man as regards his temporal advantage, whatever notion or opinion he may possess as to the end. It may be said that God demands the heart on that day. Very true; but he also demands the exercise of the intellect—not a blind, superstitious, ignorant homage, as if our creed was handed down as an heirloom from distant ancestors, and each and all taking it as it came, without making

that belief the result of his own conviction.—Perhaps some will say that they can see nothing in religion which can exercise their minds every Sabbath. Those who say so display their ignorance, and give a plain proof that they have not thought much on the matter. Men of the most profound wisdom and brilliant genius that have ever adorned the human race have devoted their whole lives to its study, and been regarded by the world as its brightest ornaments. Here there is found a leaf for all capacities—"milk for babes, and strong meat for men." The ploughman may find on its surface truths that need only to be read to be understood, that elevate his whole soul and give to him a noble standing-ground; and there is wisdom of such depths as the brightest minds have failed to penetrate. Many a workman must have observed the facility with which he runs over the pages of a book, when sitting in his quiet home on a Sabbath evening. The mind follows the train of ideas, and comprehends the drift of the subject—engaged, perhaps, in an epistle of that unrivalled master of the human heart who hath said, "Prove all things; hold fast that which is good."

3. *The moral and intellectual faculties are so allied that there cannot be a full development of the one without a corresponding development of the other;* and as the object of the Sabbath is to advance our moral nature, it has also a bearing on our intellectual. That there are men who have risen to

eminence in science and literature, that have by no means been famed for their virtuous conduct, is no proof against our proposition, unless it could be shown that under moral and religious discipline they would have made no further progress in their acquirements. The mind clouded by passion cannot see the truth. It is as darkness to the bodily eye,—or viewing an object through stained glass, which deprives it of its native colour. Passion hurls reason from the throne; and rage and despotism are the result of the wild usurpation. That which assists to keep the mind calm and serene in the midst of those trials and disappointments which are the lot of all, is an auxiliary to the mind in the discovery of truth. Every unhallowed passion throws a veil over the face of truth, blunts the mental faculties, and is a beam in the eye of the understanding. “Fed by a heavenly stream, the lamp of genius would burn with a brighter and always with a purer flame. Not only would the arts and sciences, with all that adds real embellishment to life, be studied with more perseverance and ardour, for moral ends; but the faculties would be so pure and unclouded, so unimpeded by prejudice or animal passion, that perception would be more vivid, the memory more retentive, and all the powers of the mind invigorated, and its acquisitions consecrated to the highest purposes.” A mind suitably exercised on the Sabbath, gives to each petty trial in life its proper place in the feel-

ings, and, by a just comparison of temporal and eternal things, maintains a dignified composure through all the vicissitudes of life. These are advantages which many of the working-classes have no relish and no taste for—those who devote the day to inglorious ease, or revelry. The scorpion, by a peculiar process of its own, extracts poison from the same flower from which the bee sucks its delicious honey.

There may be some, in the higher circles of life, who can perceive no advantage in all this to the working-man. They imagine that all that the working-man has to do is to keep himself from the gallows and jail, and plod on his weary round of toil. They can even sit in a railway-carriage, admire the wonderful velocity at which they were speeding on their journey, without ever the thought entering their mind that the inventor of the steed of steam was a working-mechanic. They avail themselves of improvements, but never think upon their authors, and their names they are incurious to learn. They enjoy the comforts and conveniences, without knowing or caring for the difficulties that beset the humble discoverer. Of much the same sort of mind was Dr. Paley, as may be seen from his "Reasons for Contentment, addressed to the labouring part of the British public." One of his remarks is, "The wisest advice that can be given is, never to allow our attention to dwell upon comparisons between our own condition and that of others, but to keep it fixed

upon the duties and concerns of the condition itself. But since every man has not this in his power; since the minds of some men will be busy in contemplating the advantages which they see others possess; and since persons in laborious stations of life are wont to view the higher ranks of society with sentiments which not only tend to make themselves unhappy, but which are very different from the truth; it may be an useful office to point out to them some of those considerations which, if they will turn their thoughts to the subject, they should endeavour to take fairly into account." One of these considerations is, "To be without work is the fate of the rich, and to repose from work the fortune of the poor;" and again, "Some of the necessities which poverty imposes are not hardships but pleasures." Again, "All the provision which a poor man's child requires is contained in two words, industry and innocence."

What do those of the working classes who are so fond of Paley's opinion on the Sabbath question, think of these sentiments? Perhaps they will like better the sentiments of Dr. Chalmers, who wishes every man to have a Sabbath. He says, in his "Christian and Civic Economy," "Rather than, at the basis of society, we should have a heartless, profligate, and misthruven crew, on the brink of starvation, and crouching under all the humiliations of pauperism, we should vastly prefer an erect and

sturdy, and withal well-paid and well-principled peasantry, even though they should be occasionally able to strike their tools and to incommode their superiors by bringing industry to a stand." The one is the advocate of the poor man, and wishes every son of toil to have one whole day of rest in seven, and withal well-paid. The other is the advocate of the rich, and tells the poor man he is wholly at the mercy of the rich whenever he leaves the church, and possesses what the wealthy never enjoy, namely, the pleasures of poverty, and the fortune of resting his weary limbs after some ten or fourteen hours' labour per day.

The advice which Paley has given by no means tends to stimulate the virtuous efforts of youth to better their condition,—it tends to confine us to our toil, as if we were a distinct caste. It crushes the noble rivalry among the sons of toil to better their condition,—throws a chillness over the fire of genius,—ties the poor man like the mill horse, always moving but never able to get beyond his hard beaten track. Dr. Paley may have himself enjoyed comforts in the course of his life, that owed their origin to men in humble life who had overleaped his cold and chill advice, and dared to compare their poverty with the wealth of others. Ingenious Watt! thy first employment was by no means lucrative; but thou oughtest never to have compared thy condition with that of others, but confined thy fertile ingenuity

to sharpening the points of compasses, and cutting and figuring mathematical scales. And thou, Arkwright! thy ragged and tattered clothes bespeak thy poverty; and the love of patent-rights which nursed thy genius thou oughtest to have repressed, and confined thy attention to the duties of the barber's chair,—or at least never to have overstepped the making of a periwig. The abolition of the distaff and spindle,—the invention of the machinery that has immortalized thy name,—should have been left to a scion of some noble family; the respect and affluence to which thou hast raised thyself is an infraction of Paley's morality. And William Gifford too, a poor, fatherless, ragged urchin—apprenticed to a shoemaker who was a severe and hard master to him—ever held in his mind's eye the station of a neighbouring schoolmaster at which he continually aimed as the height of his ambition. Poverty-stricken almost beyond belief, the embryo editor of the "Quarterly Review" thus speaks of himself: "I had not a farthing on earth, nor a friend to give me one,—pens, ink, and paper were as completely out of my reach, as a crown and sceptre. I beat out thin pieces of leather as smooth as possible, and wrote my problems upon them with a blunted awl." It is found, on examining a long list of names amounting to 5,000, who have distinguished themselves in all ages and in all countries—that a dozen belong to the royal rank of kings, about one-sixth belong to the

upper classes, two-sixths to the middle ranks, and the remaining three-sixths, or one-half, have descended from the trading or poorer classes.

This digression, we hope, will not be without its use,—it will show, at least, that there is a fragment of mind to be found among aproned mechanics, and that, therefore, they are not totally incapable of appreciating whatever may further their intellectual improvement. And the fact, that some of the recent inventions of men in humble life having effected an unprecedented progress in our manufactures and commerce, ought in justice to give the poorer classes a claim on the sympathies and protection of those whom fortune has placed above them. Since one-half of the mind of the nation proceeds from the labouring and trading population, it would be inflicting a national injury to deprive the working population of the rest of the Sabbath, so indispensably necessary for the preservation of both body and mind. The discovery of the properties of steam in the hands of the chemist, and confined within the walls of a laboratory, would have been of little service to the community at large; it required the mind and hands of a mechanician to render it so extensively serviceable to mankind.

PECUNIARY ADVANTAGES.

“On the moment,” says Dr. Chalmers in his ‘Civic Economy,’ “that the working classes could afford

to live for a given period without labour, from that moment the value of their services would rise in the labour market." Again: "An overstocked market is either prevented or more speedily relieved, simply by so many of the workmen ceasing to work, or by a great many working moderately." We should like these remarks to be carefully considered by the classes for whom they are intended. They proceed from one, far-seeing, and possessed of much practical knowledge connected with every-day life, and whose fondest wish has ever been the physical and moral elevation of the working populace of his country. What a contrast do we see within the short period of a year! Workmen employed all the round of 24 hours; the unnatural spectacle of thousands working by torch-lights at the hour of midnight; and all on a sudden the same thousands are incapable of procuring an hour's employment, they are wandering through our streets in crowds, and eke out to themselves a miserable subsistence. Had they closed the labour of the day when the light of heaven went down, and refused to pander to employers who were hasting to be rich, they would have conferred a boon on themselves, and on the whole public. Had they reserved their night-work, which was so unnatural, to the present day to be equally divided among them, they would now have the independence of self-supporters, and free from the degradation of pauperism.

The bearings of the Sabbath on the wages of the working classes, may not to some appear so clear and tangible as the benefits derived from it as a day of rest for the body. They may imagine that at the end of their lives they must needs be richer by working 365 days in the year, than only working 313 days. Let us give the matter a few turns in our mind, and this supposed benefit will be transformed into a monster evil. Let us imagine two nations respectively equal in their resources, trade, and population,—speculative and enterprising men possessed of capital are also equally matched. A work of a rather extensive nature, is on the eve of being commenced in each. The smart speculators in the one country endeavour to convince the working people what a mighty advantage it would be to them were they to lay aside their religious scruples, and betake themselves to a little work on the Sabbath; and in order to make it take the better, would refer them to Dr. Paley, who says, that it is for the most part a mere human institution. It is resolved that the experiment be tried, and workmen agree to give their whole time to manual labour. The other nation is too fully convinced of the value of the Sabbath, both from its own experience and the lesson afforded it from the experience of others, to make such a dangerous experiment. The one class we shall designate Helots, who are to have no Sabbath, the other Freeman. Each work is suffi-

cient to employ 100 men. Let us notice the result at the completion of the two operations on the trade of each country. We visit each nation at the end of 6 years from the time both works commenced. The helots have just finished their work, and are all sent adrift on the labour market. The freemen have been working the same number of years, but the Sabbaths which they have enjoyed during 6 years have amounted to 1 of their working years, or six times 52, which is equal to 312 days; hence they have yet remaining a sufficient quantity of work to employ 100 workmen for another year. When we find such a result arising from a mere fraction of the working population devoting the Sabbath to manual labour, the mind can scarcely imagine the pernicious result of a whole nation so employed. Apply the axiom of Political Economy to these cases, that the price of labour is regulated by the supply and demand, which every workman knows by his own experience. In the one case, there is a supply of 100 men, which must lower the wages of those already employed; in the other, there is a demand *for* the labour of 100 men, which promises them employment for a whole year.

There is another view we might take of the matter, to show the pernicious effects of working on the Sabbath to the pecuniary interests of workmen. Take some district, either in England or Scotland, whose population is sufficient to maintain 600 shoe-

makers. They have a pretty regular employment, and have no cause to complain of the remuneration for their work; and there seems to be a fair supply of hands to accomplish the very necessary and useful demands of the inhabitants. But, in a reckless and unreflecting moment, they become the dupes of crafty and designing men, who induce them to devote the Sabbath to labour. When the day of rest comes round, each shoemaker is engaged at his trade, and performs a regular day's work; and the whole craft in the district has made an immense progress in finishing the work of the population. Each master finds his supply of orders more speedily executed. It is clear that the amount of work performed on one Sabbath by six men, is equal to that which would employ one man six days. In a workshop then that has just work enough, and no more, to employ six journeymen, the introduction of the Sabbath as a day of work would have the same effect in deranging the harmony of supply and demand as the taking on an additional hand; and throughout the whole trade, the pernicious system would have the same effect as an over-supply of labour amounting to one for every six employed, or 100 to the whole district. We know well with what a jealous eye these new-comers would be looked upon by the old residents of the trade. They would be regarded, no doubt, as interlopers, who came to take the bread out of their mouths. The most illiterate

among them, would be the most inveterate against the strangers. There would soon be a mustering of the craft to induce them to leave for some more favourable locality; and a subscription would be set on foot to hasten their speedy flight and get them out of sight as soon as possible. They know well, that, by the application of such a number of hands, the current wages would be immediately lowered—some of the unemployed being compelled by necessity to offer their services at any value the masters might think fit to give; and in all trades, there are employers ever ready to take advantage of such circumstances. We have shown that the introduction of the Sabbath as a work-day is identically the same as an influx of superfluous hands. There is this difference, however, that in the one case they were anxiously endeavouring to prevent others from committing an injury which, in the other case, they committed upon themselves: like what we hear of the maniac, who boldly acts in self-defence when threatened by another, while with his own hands he is the means of his own destruction. Here, too, we find those tradesmen committing a far greater wrong upon themselves than that which was threatened by others; in the one case they have the day of rest with a reduction of wages,—in the other, no Sabbath-rest, and less wages to boot.

The more we think of the rest of one day in seven, the more are we convinced of its beneficial

effects upon the wages of workmen. Trade-unions, contrasted with it, dwindle into their own littleness. The Sabbath may be regarded as a national union, belonging to no particular trade, but throwing its protective wings over all employments of every name. It needs no monthly or weekly subscriptions to keep it in existence. It employs more hands at work, gives us better wages, and one day of rest at the end of every six days' work.

THE IMPORTANCE OF PRESERVING THE SABBATH FROM
ALL ENCROACHMENTS OF UNNECESSARY LABOUR.

1. This is forced upon our notice when we *compare the Sabbaths of the present day with those that once existed in our land.*

The historian reminds us of the peaceful Sabbaths of our forefathers. The poet, too, has made them the theme of his song, and clothed them in all the charms of poetry, appealing to the feelings of the heart, that their degenerate children might weep for their departed glory. Had Grahame lived at the present day, and described the aspect of our Sabbath, he would not have indulged in such a continuous strain of admiration. Here and there we would have found him lamenting the loud noise of traffic that ever and anon grates upon our ear. Had he heard the roar of engines and the roll of wheels breaking the peaceful Sabbath of many a hamlet, we would not now read

of "Peace o'er yon village broods—all, all around is quietness." When we reflect upon thousands of our fellow-workmen who have been deprived within these few years of their Sabbath-rest, who once enjoyed the privileges of that day along with ourselves—and reflect also on the peaceful Sabbaths which once so happily prevailed in our land, the boast and the honour of our people and the admiration of all the nations of the earth, which infused into the minds of our peasantry and artisans that high-toned principle of integrity and stern adherence to truth which made the name of Scotsman a passport into any nation—one is naturally led to ask, amid such reflections, Shall this downward course in violating the day of rest be permitted to proceed further on in its march to trench on the inalienable rights of the working population? If those who have no regard for the Sabbath, and for the welfare of those whom fortune has placed under them, are allowed, without let or hindrance, to give full play to their cruel and wanton caprice, will no other workmen be dragged out from their quiet retreat and peaceful homes on the hallowed day? These are questions which every working-man would do well to consider, if he has any regard for his own welfare and those depending upon him. A true answer might be found in our own breast, and in our own land, without going to another nation for facts to assist us in our conclusion. The downward course of an individual in morals, if

unchecked by external circumstances, always entails some awful calamity upon its devoted victim. We find the nation making rapid progress, and ever getting more and more distant from the point of virtue than when it first started; and he who knows the law of morals—ever stern and invariably true—cannot fail to see that, unless checked, Sabbath-desecration will at length assume a strength that will enslave the poor labourer and be subversive of the present state of society. “The first step costs,” says the Spanish proverb. The encroachments on the Sabbath should have been repressed in the bud. The cupidity of reckless speculators having once tasted of Sabbath-gains, others, as unprincipled, long to be at the same employment.

2. The importance of preserving the Sabbath from all encroachments comes out in a very strong light *when we consider the enslaved condition of workmen in those nations from whose week the Sabbath has almost been obliterated.*

This is the most powerful proof we can have of the danger of slight encroachments; and we should be the more alarmed when we find our own nation gradually approaching to the likeness of one whose working population have no protection from their taskmasters’ depriving them of the rest of one day in seven. Men of all trades are subjected, like serfs, to perpetual toil. What is to prevent another nation from being so degraded? What guarantee have

our labouring population that their rights will not be so wrung from them? Nothing that the labouring classes can do singly by themselves, can avert the calamity; for we often witness the many failures they suffer in demanding their rights from single taskmasters. For workmen to maintain an indifference as to whether the Sabbath question will prosper or fail, manifest a lamentable want of reflection; in refusing to take advantage of the lesson arising from the painful experience of others, for the guidance of their own conduct, or else an ignorance of the real condition in which workmen are subjected to in France. There, the blacksmith is seen working at his anvil, and the mason mounting the gangway to the scaffold, after his meals on the Sabbath,—the shoemaker sits at his stool, and the tailor is bent over his work, without a day he can really claim as his own. When we think of thousands that have been called into employment on this day, in our own land, who formerly enjoyed the sacred rest, we naturally ask, what next class of operatives shall be called into requisition, if this state of things be not averted? Judging from the past we may say, whatever class can be most easily gained over by the votaries of gold to serve their ends, and for whose enslavement they can invent some wretched sophistry to gain the sanction of the public, and put a gloss over their injustice.

Let us briefly state a few facts to show the degraded

condition of the working population in France. A recent traveller who made a tour through France, gives us lamentable information relative to the degraded condition of artisans in that country. His accounts are indeed valuable to every reflecting mind, and serve as beacons to scare us from a similar fate. "On Sabbath morning," he says, "before breakfast I took a stroll through the upper part of the town—Moulins—I heard an anvil ringing from the strokes of a hammer; upon looking into the shop, I saw the smith and his daughter, a girl of about seventeen or eighteen, both busily engaged in forging a bar of iron." Again, he says, "In Paris there were very extensive buildings going on in the Garden of Marbeuf, behind the house we lived in, and the whole workmen employed were as regularly at work upon Sundays, from morning till night, as on other days of the week." In the *Scottish Christian Herald* for August, 1841, we find another testimony to the same effect, and—what is of more importance to our present object—it shows the cause which creates much of Sabbath work, and which has already deprived thousands of our own countrymen of their birthright. To working men of all trades it sounds with a loud warning to resist every public sanction to Sabbath desecration, with the view of affording pleasure or recreation; and those who are enjoying pleasure trips or other amusements at the expense of others will see by it, that they in turn may be com-

pelled to work to afford pleasure to some other party. "The whole week's preparations," says the writer, "are made for the Sunday in the following manner:—Some get up a pleasure party for the theatre, or ball, in winter, or for an excursion into the country in summer; the more wise (according to the wisdom of the world), set aside the day to do some particular thing. For instance, the shopkeeper sells and buys on week days, and devotes the Sunday to arrange his accounts; in a word, anything not required to be done day by day, is reserved for the Sunday, such as concluding a bargain of importance, or to execute a work requiring particular care, putting the shop or warehouse to rights, repairing machines, &c., &c. Consequently, to some the Sunday brings with it so much to do, that it is not a day to be desired by them; as for instance, the tailors, shoemakers, and all persons who prepare articles of dress and ornament, are fully occupied on the Sunday morning to supply the things ordered during the week for Sunday evening's entertainment." It would take no small degree of argument to convince many of our working population, that if the reins of pleasure were let loose on the Sabbath it would militate against their liberty, widen and deepen the chasm that subsists between them and the higher orders of society, and produce a system of far greater inequality than they ever yet experienced. Were they but fully convinced of this fact, there would be

a firm and sturdy opposition given to all the seductive proposals that are at present held out to them, and those who come forward and use *their* influence to hide the cloven foot of avarice, would be compelled to skulk back with shame and disgrace at the indignant and unanimous opposition of the whole working populace. Such a conviction would be a powerful auxiliary to the attempt made to regain our peaceful Sabbaths, to expose the naked intentions of our would-be friends, and shame them into a due regard for the best interests of their fellow-men. From these extracts, it is indeed difficult to conceive how any of our working classes could be so blind to their own interest; but the only process of conviction to some seems to be that of painful feeling and self-experience.

3. We shall here endeavour to show the importance to the working man of preserving the Sabbath from all public amusements and recreations. Let us imagine that not only railways are in full operation on the Sabbath all over the land; but that all the recreations and pleasures which the mind of man can invent, are publicly allowed. Museums are opened, exhibiting their fascinating interiors, with all their numberless curiosities, and as the crowd pours in and out from morning till night, the poor door-keeper stands in the lobby unheeded and unpitied, fixed to his station the live long day,—picture-galleries are open,—balls, in the evening, are also introduced,

and become the favourite resort of the light-headed and light-hearted, and, in short, every advantage taken of the declaration of James First of England, which was published in 1618, and caused to be read in all the churches. It begins as follows:—"That for his good people's recreations, his Majesty's pleasure was that after the end of divine service, they should not be disturbed, letted, or discouraged from any lawful recreations, such as dancing, either of men or women, archery for man, leaping, vaulting, or any such harmless recreations, &c." Were this published at the present day, the votaries of pleasure, of all classes, would be satisfied to their heart's content; and those of our working population would be extolling it as the very perfection of liberty and equality, who are at present complaining of the interference of the advocates of the Sabbath, by endeavouring to withhold from them a pleasure excursion. But the actual realization and possession of the change will be rather a grievous matter to many who little think of it. Take the case of a tailor or shoemaker, who is in the habit of taking his regular trip on the Sabbath, and enjoying what he calls liberty. He pays his fare to those who keep up a system of oppressing others, who happen to have a different employment from that of making a coat or a pair of trousers. He sits down in the carriage, dressed in his Sabbath attire, he joins his jovial companions in denouncing the Sabbath Alliance as a

combination to deprive the poor man of liberty and freedom. He demands liberty to the poor man as well as the rich, and shows to the world that his liberty extends no farther than himself. He can witness the engineer and stoker, in their working clothes, covered with oil and blackened with smoke, engaged at their dirty work, without a single sigh of sympathy or compassion rising in his breast. He is loud for liberty, and yet uses all his influence to oppress others. He becomes a tool in the hand of the oppressor to be used against his brother-labourer. He is loud about the rich grinding the faces of the poor, when his own is subjected to the grinding stone; but to enjoy a little pleasure, he scruples not to lend the rich a hand at the grinding of others of his fellow-workmen. But there is a day coming when our friend shall find himself in a position somewhat similar to that of the poor stoker. We have supposed, that under this new system, pleasures of all kinds are introduced; and why not give those in high life suitable pleasures as well as the lower classes? The ball in the evening—taking our fashions from Paris—would be the resort of our dashing nobility. We shall soon find work for the tailor, who cannot reasonably refuse to do the same work for others that the engineer and stoker have done to him. A week has come and gone, and he is sitting on the Saturday night musing over the delightful prospect of to-morrow's pleasure trip, when, lo! he is inter-

rupted by his master, who brings to him a piece of work which must be finished by to-morrow night for some public entertainment. With a very serious air, he reminds his master that to-morrow is the Sabbath. He is told in reply that there is no strict observance of the Sabbath now,—that some must work that others may enjoy pleasure,—and, to put an end to all argumentation, “you must either do the work or leave my employment.” The man having no religious scruples, his choice is soon made,—and next morning finds him within the walls of the workshop,—no green fields or beautiful landscapes spread out before him, not so much as a walk to church, which he used to think so little of before this pleasure mania became so prevalent. It may well be supposed that the poor tailor will spend a rather lonely day,—this being the first-fruits to him of the public licence of Sabbath desecration, and that he will have a deep grudge against those who consult their pleasure at the expense of his confinement.

If he is something of a reasoner, he will naturally fall into the following soliloquy. Last Sabbath I enjoyed myself among a number of thoughtless and giddy companions, who cared nothing for those engaged in transporting us along the railway; and after we were landed far away from the smoke of the town, we sauntered among woods and green fields all day, while the stoker and engineer confined to the melting heat of the furnace, had to speed on with

another pleasure party. I must charge myself with cruelty in thus countenancing the oppression of others. This public licence of pleasure, in place of producing an equality, makes the inequality of the rich and poor far greater than before. If the balls were put down, I would then be at *liberty*. If railway travelling were put down, the engineer and stoker, with all the other labourers employed at railway traffic, would also be at *liberty*. If museums and picture-galleries were shut, door-keepers and other attendants would also be at *liberty*. If the mails were not carried on the Sabbath—which might well be dispensed with when we consider the velocity of travelling by steam—15,000 Post-office clerks would also be at *liberty*. The best means of promoting an equality, is to make a suspension of all public recreations and amusements; for they cannot exist without some work, and when that is required the poor man is deprived of his Sabbath.

Such would naturally be the cogitations of one who had formerly enjoyed his Sabbaths, and was now deprived of them under the supposed circumstances. The working population ought to guard against all publicly recognised recreations or amusements; for if once work begin for these, it will open a flood-gate for the admission of all the other trades. If it is no violation of the Sabbath for men to be employed in railway traffic for the pleasure of others, or the tailor or shoemaker in preparing articles of

wear for public entertainment, there can be no violation of it in the merchant's being confined behind his desk, in the blacksmith plying his hammer, or the mason carrying up his wall. The best preservative of the Sabbath from work is to keep down all Sabbath desecration,—to maintain it in all its purity;—this will give *impartial liberty* to all,—so that none shall enjoy their pleasure at the expense of another.

We could never tell, and the mind cannot conceive, all the advantages which the labouring man derives from his Sabbath day. It might assist him in the work, however, were he to endeavour to picture in his imagination his forlorn condition, if deprived of that unspeakable boon. Oh, it crushes the mind even to think of it. The mind starts back from the fearful gloom,—the world appears shrouded in darkness enlivened by no sun. His bygone path through life seems bright and cheerful,—his future, a dark interminable vista, stretching on and on, and narrowing till it is lost in perfect blackness. The mind has caught a glimpse of light through the thick gloom, on which it rests with pleasing melancholy. It is the dark and noisome grave, which is transformed into the brightest spectacle in such a world. What delight could there be to live in a world where the sun of our day of rest would ever shine on toil-worn man,—no day of peaceful thought to shine upon his brow,—but live

“To sink into a timeless grave,
And feel that I was born;
And lived and toiled for nothing, save
To suffer and to mourn.”

The Sabbath and its duties have a most powerful influence in forming the basis of that character which has raised men in humble life to a respectable and affluent station in society. There are many of our respectable tradesmen who can bear testimony to the truth of this; and men of all creeds will allow, that a good character has a powerful influence in advancing one in the world. The poor man's character is his fortune,—he enters life without money in his pocket, and without a single person to patronize him, his prosperity wholly depends upon himself. Those of whom Cowley says that they “are great from being born,” may plunge into vice and dissolute habits, and yet retain a living for themselves and families. But the poor man's industry and habits are all that he has to depend upon for procuring a subsistence; and there are so many for every employment now, that the least flaw in the character would deprive him of his situation. Hence everything that promotes his sound moral character, tends also to promote his temporal advantage. A young lad left his father's house and entered, for the first time, on the troubled sea of life, he was put as an apprentice to a mechanic in a large establishment, where there were men of the most dissolute habits and of all creeds. Being the

youngest apprentice, he had to become the servant of servants, and obey some of the most unprincipled of men. Strong drink was much in use among them, and he had often to procure it, or expose himself to the curses of brutal men. These habits of drinking, however, he carefully avoided, and was on that account exposed to the ridicule of all in the workshop, which made him often retire and weep in secret. His apprentice-companions are all in drunkards' graves, and he is now a sober, respectable, and affluent member of society. The fruits of that moral training which he received in his early years, were so fixed in his mind that he became steeled against all temptation. The basis of his character was laid in the home and hearth of a pious parent, who carefully watched and trained the opening mind in the due exercise of Sabbath duties, infused into his mind the high-toned morality of the Sacred Book,—enjoined him to walk in the paths of virtue, to beware of the seductive pleasures of the seducer, and withdraw from all evil companions,—and closed all his advice with this heart-appeal, "I have done the duty of a parent; and if you come to ruin, your blood be upon your own head."

Those of the working classes who maintain indifference on the Sabbath movement, and who allow themselves, by their very deeds, to be held up to the world as an excuse for oppression, tyranny, and ava-

rice, we would entreat, with the most heartfelt earnestness, to make the case of their never-resting, and ever-toiling companions their own. Do not wantonly and cruelly give the least countenance to a system that requires a single man to labour seven days in the week. I know that you value the rest of the Sabbath yourselves,—your very limbs feel gladness in the uninterrupted repose,—and you would look with a stern eye in the countenance of the man who would dare to command, or even to hint a return to your daily employment;—to put off that Sabbath dress,—go quick to home,—put on your every-day attire,—appear at your place of work,—and handle your implements of toil. Do not consult your own pleasure at the expense of your yoke-fellows. Many of them have hearts sighing, bleeding, groaning to enjoy the same liberty and freedom which you yourselves possess;—and let the world see that you can feel for your kind, and extend to them the solace of your sympathy. Consult also your own interest; but do not sacrifice for present pleasure ultimate good. See the danger that threatens yourselves, by the increase of Sabbath labour that is spreading over the land. See the approach of our common foe. Shake off apathy at such an hour. Join heart in heart, and hand in hand,—permit not the monster evil to gain a single inch more of vantage-ground. Be convinced, my fellow-workmen, that if Sabbath-

labour is allowed to progress as it has been doing without let or hinderance, the upshot of the whole will be—a nation without a Sabbath, and a working populace without a day of rest.

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